

Shorshei Ha-Shemot

Roots of the Names

Tome 2 of 5



Moshe Zacuto

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Preface

Rabbi Moshe ben Mordechai Zacuto, also known as the *Ramaz*, was probably born around 1620, but the exact year is still unclear. Some claim that he was born in 1625, while some others say that he was not born later than 1612. A possible homonymy further complicated things, for there is evidence of a Moshe Zacuto in Venice in 1645, with the reputation of a great scholar, and a Moshe Zacuto studying in the *Beit Midrash* in Amsterdam in 1651.

Y. Melkman (Moses Zacuto en Zijn Familie, *Studia Rosenthaliana* 3, no. 2, 1969, pages 145-155) attempted a reconstruction, and said: Zacuto was born shortly after the year 1610, apparently in Amsterdam. He learned in the *Beit Midrash "Talmud Torah"* that his father was amongst its founders. In the year 1621, the family moved to Hamburg. Since there was no *Beit Midrash* there, Zacuto traveled to Poland. In 1642, he lived in Hamburg, and thought about *Aliyah* to *Eretz Israel*. In 1647 or 1648 he arrived in Venice and proofread Hebrew books.

What is more undisputed, is that he was a great Italian kabbalist and scholar. He had an exceptional knowledge, and wrote a number of important treatises.

Shorshei Ha-Shemot is considered still today the most authoritative compilation about *Kabbalah Ma'asit* (practical *Kabbalah*), and a standard reference for meditation exercises, spells, amulets, etc.; Zacuto collects alphabetically and explains all the holy names, their origin, and their powers. He also gives clear instructions to perform *Yechudim* (Unions) according to the Lurianic tradition, which he learned directly by the emissaries of Safed who came in Italy. He strives to find every possible

use and meaning in every ancient manuscript that he could locate, up to the descriptions of the Angelic Alphabets.

The reader will find a remedy for every situation. Sometimes he will be advised to use a plant, sometimes to recite a specific evocation, and sometimes he will have to write a name on a *Kosher* parchment, wash it with water, and then drink the water. Every recipe is different, and it is difficult to summarize them in few words.

The explanation of a name often follows the typical kabbalistic exegesis, which employs *Gematria* (the numerical value of a word) and many permutation techniques. Starting from a specific verse in the *Torah*, a name is extracted, and through different techniques it is expanded, in order to develop its meaning.

Studying the beautiful *Kameas* can lead to a better understanding of how they are actually built. Sometimes, a diagram is used to symbolize a specific situation. Other times, a square subdivided in many squares is used. Inside each square goes a letter, and every line is a name. Descending, the name is permuted, or becomes another name. In this way, the holy forces are called and asked to modify reality accordingly.

To understand this scholarly work properly, a basic knowledge of the Hebrew language and kabbalistic techniques is assumed. The recipes and the amulets will have no effect, if the apprentice will not master the spiritual techniques beforehand, which put those tools at work.

A special thanks to Uri Kurlianchik, Alexandru Munteanu, David Yakubov, and Richard Sedmak for their help in making this publication possible.

Fabrizio Del Tin

In typeset, Letter *Gimel* (ג)

Section א

גְּבִרַתְסוּדָה

In another version it is גְּבִירַתְסוּדָה. This name is great, and it is a light that spreads from the Chariot and reaches up to the first wheel. And by mentioning it three times, you will not be ruled by the sword and the bow. And in my humble opinion, it seems that it corresponds to the number ריט (219), for it is "his sword" (זרבו = 218 [+1 for the *Kollel*]). Its secret is ריו (216), and with (+) three letters it corresponds to ריט – from *Brit Menucha* (Covenant of Rest). (A.b.A. said: This name, along with its *Nikud* (vowel points) and the *Kollel* corresponds in Gematria to עיבוד (destruction), which is a defender from the sword of destruction mentioned above.)

Section ב

גְּבִירָאֵל

Yosef's Rabbi wrote like that in the introduction, section טו, page ב, and it is the name of *Gevura* (גְּבוּרָה, Severity). It gives power even to bring down a wall – from *Brit Menucha*.

Section ג

גבריאל

It is thunder on a rainy day – sounds, lightning bolts, and thunder. On a *Kosher* parchment, write גבריאל (*Gabriel*) in simple writing, and crown the *Gimel*. And also, write the verse mentioned below. And then, stand by the *Mezuzah* (doorpost), cry out from the *Chomesh* [one of the books of the Pentateuch] the chapter of *Shma* (hear), and testify on the ground three times with a good and emphasized phrasing and with a wholesome intention. And after that, [write] these verses also three times: “The mountains saw you, and they trembled (ראוך יזילו הרים)” (Habakkuk 3:10), “The clouds poured out water, etc. (ארמו מים)” (Psalms 77:18), “The sound of Your thunder is in the wheel, etc. (קול רעמך בגלגל)” (ibid.), “The Lord of Hosts is with us, etc. (ה' עבאות עמנו מעלג כלו)” (Psalm 46:12), “The Lord of Hosts bless me, etc. (ה' עבאות)” (ibid. 94:13), “God save (ה' השיעל)” (ibid. 20:10). And every 120th verse should be written in simple calligraphy and with the *Nikud*. And read them with full intention three times, as mentioned above, and you should be able to cry out *Gabriel* and all the aforementioned verses prior to the time of the thunder. And keep it nearby in case you will need it, and you will fear no thunder nor lightning bolts. Copied from the writings of the greatest worshipper of Moherer Naphtali Katz. Up to here from [the book] *Maphel*.

Section ד

גבריאל מיכאל קפציאל

It is for walking the road without fatigue. When you are about to step twice, utter this thing: “גבריאל מיכאל קפציאל”, guide me in the way of life, and I will neither be tired nor be fatigued.

Section ה

גלדמ

It is very good for passing through water. And it stems from the verse, “(Who) divides the sea when the waves thereof roar (רוגע הים ויהמו גליו)” (Jeremiah 31:35) (the letters דמ from the word ויהמו, and the letters גל from the word גליו). And in a handwritten manuscript, I found written that it stems from דים (the sea) and גליו (its waves). And what remained is יי (26), which is in *Gematria* יהוד. And He is recalled three times. And he says, “גלדמ”, protect me, or will write it on a deer parchment and tie it to the wing of his attire”. But he should wash his hands before, even if he knows that his hands are [already] pure. (Moreover, I found written that in recalling this name, one will not drown even if his ship will break – God forbid! With יי גלדמ and its power, the demons save the man who mentions it (I found it written up to here – A.b.A.). (See letter ג, section ד.)

Section ו

גְּבִילוֹן

It is a kind of a window which is against the inferior Jerusalem, from where the influence comes down. And the gates of the nations in the world are not close to them, but are far away – they are two-thousand cubits to each direction of the wind. [From the book of] the Holy Zohar, page 12. And it is also in [Cordovero's] interpretation of *Ohr Yakar* (Precious Light). Examine the sermon of *Tzot Olmot* (Creation of the Worlds).

Section ז

גְּדִיאוֹל

In my opinion, it is גְּדִיאוֹל, who is in charge of fear and terror here (A.b.A. said: "I found written that there is another version, גְּרִיאוֹל, from the book of *Brit Menucha*).

Section ח

גְּלִיצוֹר

He is גְּלִיצוֹר (*Raziel*). [From the] *Sefer Khashek* (Book of Desire). And see above, section ט.

Section ט

גְּלִיצוֹר וְגִלְגָּל רִיאוֹל יוֹפִיאל מִיכאל

This is its language: "Baal discovers the depths in the height (רמ"ה = 245) of the *Ophan* (אופן, Wheel)" – i.e. the *Torah* is divided into five fragments, which are the five *Chumash*'s of the Pentateuch. And for them are the five mentioned Masters of the Interior, referred to in the word גִּזְרִים (to fragment) – see there. And they are the five lords of the *Torah*.

Section י

גְּדִישׁוֹל

Its power is in the *Kosher* parchment to remove the lust of a woman – also, if she eats a weed called רוטא (rue) every morning. From the handwritten manuscript of *Mfi*'s. Also, let him hang it [to dry] for a while and it will not harden forever.

Section יא

גְּדִישׁוֹל

This name corresponds in *Gematria* to וְזִיעָה (exposed), which is, "Expose the arm of Your holiness". And as it is known, all the lusts of this world are fallen, meaning that we have a spark in holiness. And since we possess ourselves the origin of holiness, the issue will rise to its root. And this is the name that is in *Gematria* וְזִיעָה, i.e. it

exposes (זושיה) the origin of that issue, according to the origin of holiness. And by that, the issue is elevated to its root. [From the book of] *Or Shmaim* (Light of Heaven).

Section יב

גִּדְשִׁי זֶאֶר עֲרִיאֵל עֲרִיאֵל

And I, A.b.A, found [this] written in a handwritten manuscript. If you hang this name upon yourself, you will not lust for any woman. Also, I found, גִּדְשִׁי זֶאֶר עֲרִיאֵל. Up to here [is the citation].

Section יג

גִּנְאֵל

Another formulation is גִּנְאֵל, who is the Lord of the South.

Section יד

גִּוְמִיאֵל

It is in *Gematria* מִיִּם (water).

Section טו

גִּלְגִּיאֵל

He is the angel who is in charge of the sun. From the book of *Mgla Amokot* (Scroll of the Depths), *Ophan* יא and סב.

Section טז

גִּלְגִּיאֵל

In the book of *Mgla Amokot* (Scroll of the Depths), *Ophan* יא, it is written that the angel in charge of the sun is called גִּלְגִּיאֵל. Examine this name lengthily.

Section יז

גִּעַ נֹו בִּטָּ נֹל וּמֹוּת כֹּר תֹּת אִפּ הִי אִי יֹל

It stems from the verse, "Open my eyes, that I may behold, etc. (גִּלְ עֵינַי וּבִיטָה)" (Psalm 119:19). (A.b.A. said: A letter from the beginning of the name and a letter from its end, and by this way all of them.)

Section יח

גִּבְ דִּק גִּעַ דִּד וּגִי יֹא גִוּוּהִי דִוּוּ

This name stems from the verse, "Gad, a troop shall overcome him, etc. (גִּדְ גִּדּוּד יִגְוֹרֵנוּ)" (Genesis 49:19). And

its power is of reading, and for some issues concerning guarding. From a handwritten manuscript.

Section יט

Subsection א

אֱלֹהִים

It corresponds in *Gematria* to ע"ד (witness = 74) and סביב (around), for it surrounds the throne. And when the archangels sing, they gather around this throne. And in *Gematria*, it also corresponds to למוד (study), for He studies the *Torah* and is its Lord. And in *Gematria* it also corresponds to ויזכר (and wise), for He is the Lord of Wisdom and the *Torah*. And in *Gematria* it also corresponds to ויזייג (and life), as it was said, "She [the *Torah*] is a Tree of Life to them that lay hold upon her" (Proverbs 3:18), for she gives life to those who study for her sake and death to those who study not for her sake. (And it seems to me, A.b.A., that the word endings are lacking the filling, and ויזייג with the *Kollel* is in *Gematria* מיתר [death].)

Subsection ב

אֱלֵיטִיָּה

It corresponds in *Gematria* to ק"ז (107) and וכסאך (and your chair), for he stands high by the throne of honor. And in *Gematria* it also corresponds to ואפך (and your rage), for

it placates the Holy – blessed be He – from His anger whenever He is angry at his sons. And in *Gematria* it also corresponds to ומלאכי (and my angels), for He is a special angel to do the bidding of the Maker; for it was said, "Behold, My Angel shall go before you" (Exodus 23:20). (According to A.b.A., this is a mistake of the author. And it should say, "Here, My angel shall lead you" [Exodus 32:4].) My angel (מלאכי) is special for Me. And in *Gematria* it also corresponds to כסא ידוה (Throne of the Lord), for it is engraved and stands by the throne. And the chair is engraved from it, and it itself is hewn in it. (And it seems to me, A.b.A., that the name with its *Kollel* and another *Kollel* in order to include the name with its rule is in *Gematria* ק"ט [109]. And what was said, "For there is a hand upon God's throne" [Exodus 17:16], means that when you add יד [14, or hand] to the words כס יד [the throne of God], it will correspond in *Gematria* to ק"ט [109]. When the name and the throne are complete, then there will be a war for the Lord against Amalek [ibid.]. It is a war for the Minister of the Interior, whose name is in the name רבו בעמלק [fight with Amalek], for he is in charge of the measure of Justice, as was mentioned above in letter ב, section לוז, subsection א.)

Subsection ג

אֱבִירִיה

It corresponds in *Gematria* to ידוה צדיק (God is righteous). Before Hanokh (Enoch) was the man of God, and the Holy – blessed be He – saw that he was most righteous, He did not believe his righteousness, for the evil inclination controls the flesh, and the blood and there are

no righteous men except the Holy – blessed be He (it seems to me, A.b.A., that He made him an angel). For it was said, "Behold, He puts no trust in his saints" (Job 15:15). And in *Gematria* it also corresponds to וְרוּזִי (and my spirit), for the Holy – blessed be He – placed the holy spirit on him and made him victorious over all the angels on high. And in *Gematria*, it also corresponds to רַב כּוֹז (increased in power), for the Holy One – blessed be He – magnified and enlarged his power very much; for He suffers and holds in His palm the whole world. And in *Gematria*, it also corresponds to קֶדְקֶד (crown, apex). (It seems to me that it should be קוֹדֶקוֹדִי [my crown, my apex].) For he is tied with the tie of the phylactery to the cone of the world.

Subsection 7

גְּלוֹי רָזִיָּא

It corresponds to וְרוֹדֵר גְּדוֹלָה (great radiance), for the radiance of the Maker's Glory was never envisioned by the prophet. And God forefend that the sons of Abraham our patriarch – peace be upon him – believe that Ezekiel the Prophet saw that which was the Holy One – blessed be He. Indeed, when the sun rises through one opening in the water through the radiant, tunneled, declared, and shining light, the light above darkens when another figure is read. And in its light, רַדְדוּיָהּ גְבוּדָה (the envisioned fading) is important (it seems to me, A.b.A., that one should say, "In the light that shines from the being, the prophecy is important"). And when the man sees the radiance, so he will see a man on the chair. And we have no doubt here that we should go on into much detail, so that the reader

runs and clearly sees a well before it, making no mistakes at this gate. And it is in *Gematria* וְזוֹדֵר גְּדוֹלָה (and a large room), for around the large chair there is His eye, the *Chashmal* (Electrum), sorrow, and fire. And inside stands the throne of honor, founded on the four holy animals. And the throne appears like the sapphire stone, and no angel or servant has the permission to enter inside except for the Master of the Interior himself. And he opens the seven heavens and a large room for Ezekiel, and shows the sight of the holy animals. And the throne hangs on their heads and a little of the radiance of the Maker's honor. And it is in *Gematria* מוֹלֶכֶת (Queen) in this way: With the filling of *Mem*, *Lamed*, *Kaf*, and *Heh*.

Subsection 7

גִּוּר אֶרֶץ

It corresponds in *Gematria* to תַּכָּה (hit). And it also corresponds in *Gematria* to כְּדָה (darksome), and is one of the 72 names. And in Judah, it was said: "Judah is a lion's whelp" (Genesis 49:9). And with the explicit name, Moses has torn the sea, and the Israelites were not allowed to loiter in it until Nachson son of Aminadav jumped down [from] Judah; because of that, the tribe of Judah won the kingdom. And concerning that, King David – peace be upon him – said: "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back" (Psalms, 114:1-3). And it also corresponds in *Gematria* to בּוֹרֵא בּוֹרָא (creating youth), for when the Holy – blessed be He – fought on the sea, He was envisioned to Israel as a youth going to

war; for it was said, "The Lord is a man of war" (Exodus 15:3). And when He was envisioned to them on Mount Sinai, He was envisioned as an old man and a preacher in a *Yeshiva* (school).

Subsection 1

גִּיטָאֵל

In *Gematria*, it corresponds to תָּן (give) and דְמוּת (image). And it also corresponds in *Gematria* to מְרִיר (bitter), according to the one in charge of *Ktav Mriri* (קֹטֵב, a demon from Deuteronomy). And he who sees a *Ktav Mriri* will swear upon it. And it also corresponds in *Gematria* to שׂוֹפֵר דָּם (spiller of blood), and the man who walks out of it will be sworn by blood. And it also corresponds in *Gematria* to כַּלֶּת (bride); for a groom who cannot require his wife, let him write it on a parchment and hang it on his neck. And it also corresponds in *Gematria* to סֹרֵקִים and also מִית, for he is in charge of punishing. And if you swear in the name of the Creator, he executes (slays). And it also corresponds in *Gematria* to מַעֲלֵי (the slopes of the curtain), for he is in charge and raises the curtain that is spread before the throne of Glory. And the *Ktav Mriri* comes down and harms the world. And he has a horn on his head, and so he is seen. גִּיטָאֵל has the expression of אֵלֶּיךָ within, and they correspond in *Gematria* to יָד, יָד, for it was said: "For My name is in him" (Exodus 23:21). And our Rabbis – blessed be their memory – said that his name is in the name of their Rabbi. Moreover, יָד, יָד corresponds in *Gematria* to וִידֵי from "And they had the hands of a man under their wings on

their four sides (וִידֵי אָדָם מִתַּחַת כַּנְפֵיהֶם) (Ezekiel 1:8). And he receives the prayer of Israel. And it corresponds in *Gematria* to שִׁפְעַל (influx, plenty). And it also corresponds in *Gematria* to רַב טוֹב הַצֶּפֶן (a good Rabbi is the North). And it also corresponds in *Gematria* to עֵץ פֵּרִי (fruit tree). And in *Gematria*, it is the filling of *En Sof* (אֵין סוֹף, Infinite) like this: *Alef Yod Nun Samekh Vav Peh* (אֵלֶּף יוֹד נוּן סָמֶךְ וָו פֶּה). And it also corresponds in *Gematria* to ten times מִ"ה (45), and also to the five secret living creatures – each letter with the vowel of *Qamatz*. And you get twenty *Quamatzim*, which correspond in *Gematria* to עִ"ךְ (320). And the five living creatures correspond in *Gematria* to קִ"ל הֲרִי תָן (truly, it is easy to give). Also, תָן (give) are the initial letters of תֵּשְׁרִי נִסָּן (*Teshri, Nissan*), and this is the secret of "Give a portion to seven, and also to eight" (Ecclesiastes 11:2). They are the seven days of Passover, which are in *Nissan*, and the eight days of *Sukkoth* (the Feast of the Huts), which are in *Teshri*. And it also corresponds to בְּמִקְהָלִים אֲבָרַךְ (in the congregations will I bless) the Lord" (Psalms 26:12). And it is in *Gematria* קִנָּה זִכְמוּהָ קִנָּה בִּינָה (acquire *Chokmah*, acquire *Binah*) – ten times מִ"ה (45). It is also mentioned as גִּיטָאֵל. Up to here, I found written in the details of the names of *Metatron* (מֵטַטְרוֹן), the Master of the Interior. According to A.b.A.

Section 2

גִּזְכָּה גִּזְכָּר ווִידֵי

This great name stems from every other letter from the eleventh verse, which starts with the letter ג and ends with the letter ז. By way of example, [we will take] verse 1: "The

affliction of leprosy, etc. (נָגַע צָרַעַת) (Leviticus 13:9). The second letter for this verse is נ, and it is the first one of [this] name. And verse 2 is, "We will pass over armed before the Lord etc. (נָוֹנוּ זָעֲבוֹר וְזֹלָצִים)" (Numbers 32:32). The second letter is the ו of the mentioned name – and by this way, [take] all of them. And at the end the name, יד, is added. And it is a name of thirteen letters, which our Rabbi recalled during my life. And see letter נ, section כא, subsection ד, as opposed to the first print of Akivah. (A.b.A. said that the eleven verses are the two mentioned; and the third is, "Prophet from the midst of you, of your brethren, etc. [נָבִיא מִקֶּרְבְּךָ מֵאֲחֵיךָ]" [Deuteronomy 18:15]; the fourth is from "Tabernacles of the most High, etc. [נֶזְהָר פִּלְגִּיו]" [Psalms 46:5]; the fifth is, "Against their fathers He did wonders, etc. [נֶגְדָה אֲבוֹתָם עֲשִׂה פֶלֶא]" [Psalms 78:12]; the sixth is, "You led like a flock, etc. [נִזְוִיתָ כְּצֹאן]" [ibid. 77:20]; the seventh is, "I have perfumed my bed, etc. [נִפְתִּי מִשְׁכָּבִי]" [Proverbs 4:17]; the eighth is, "נִרְה' נְשִׁמַת אָדָם" [ibid. 2:27]; the ninth is, "Remove out of the midst of Babylon, go forth out of the land of the Chaldeans, and be as the he-goats before the flocks [נִדְּוּ מִתּוֹךְ בָּבֶל וּמֵאֶרֶץ כַּשְׂדִּים צֹא וְיִדְּוּ כְּעֵתוּדִים]" [Jeremiah 50:8]; the tenth is, "Your lips, my bride, drip honey [נִזְוִיתָ תִּטּוֹפֶנָה שִׁפְתֹתֶיךָ]" [Song of Solomon 4:11]; the eleventh is, "They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin [נִשְׁקִי קֶשֶׁת מִיְּמִינִים]" [1 Chronicles 12:2]. And the verses, "They lament from within Babylon if they read the *Torah* fully [נִדְּוּ מִתּוֹךְ בָּבֶל]" and "They are excommunicated even though in the *Masorah* [traditional text of the *Torah*] they

have Mercy [נִדְּוּ אֵל"ג לְבַמְסוּרַת זֹסֶד]", are missing. But I do not know why they did it contrary to the order in [verse] four and twenty. And it is tested.)

Section כא

נָדִי

It is נד"ב (42). Its secret is אד"נ (Lord) through the substitution (*Chiluf*) of the alphabets. And it is a name that is strong and decisive for any matter.

Section כב

נִזְוִי

Its secret is נו"ז (brain) with [one for] the word. And its secret is לו"ז (cheek), and it is the inside of בו"כ in the alphabet.

Section כג

נִזְרִיאל

He is an angel in charge of the decrees, and you swear to him in the names of סִיטָה and אד"ה included like this: אֶסְדֵּי יִטָּה. It is to undo the evil decrees – God forefend! From a handwritten manuscript.

Section כד

גל	ל	ו	ד	ו	י
ו	א	ש	ו	י	ד
ו	י	ד	ו	י	ד
ו	י	ד	ו	י	ד

This name is called *Shem Ha-Dores* (שֵׁם הַדּוֹרֵשׁ, Name of the seeker), and it stems from the first letters – i.e. the chapter headings – of “Open my eyes, etc. (גַּל עֵינַי)” (Psalms 119:18), and the second letters of “This book of the law shall not depart out of your mouth (כִּלְאֵי יְמוֹשֵׁי סֵפֶר)” (Joshua 1:8) until third letter of the word וּדְגִית (and you thought). The last letters are from the six *Havayot*. One is with the *Nikud* of “That I should know how to speak a word in season to him who is weary (כִּדְעַת לַעֲוִית אֶת יֵלֶף)” (Isaiah 50:4). And the second is from יִדְדֹ with the *Nikud* of “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches (יִתְדַלֵּל הַבַּיִת הַכֹּל הַשֵּׁכֶל וְיִדְעַל)” (Jeremiah 9:23). (A.b.A. said: The third is with the *Nikud* of the verse, “Two sockets under one board for his two tenons [יִתְדוֹתָיו וְכַלְכֵּל הַמִּשְׁכָּן הַשְּׁנִיטָה]” [Exodus 36:24-25]. And the fourth is from the verse, “Yet all this avails me nothing [וְאֵלֶּה אֵינָנוּ עוֹדִים לֵי]” (Esther 5:13), with the *Nikud* of the word endings [and see below, letter י, section כב]. And the fifth and the sixth are simple *Havayot* with the same *Nikud* as the first.) And the shape of its square is like this one. And the method of its doing is mentioned in my book in another place.

Section כה

גִּדְדֹפָה גִּדְדֹסֶת פִּגְדָּהּתוּ נִפְנֵשְׁדָה תִדְדֹטֵשֶׁת
דִּטְתִּפָּה תִדְתֵּשֶׁת

These seven names stem from Genesis up to the letter ב of the word וּבְדֹ (and formless) through the substitution (*Chiluf*) of the alphabet with the 22 alphabet mentioned in the book of *Pliah* (wonder). And it is this one, א"ד ב"ג, and so forth. (A.b.A. said: See above, letter א, section רי, subsection ד.) And this name fulfils and leads to the mentioned name, which is like this: דִּיידָה. This is a name of four [letters] from יא"א, and so forth. It is mentioned in letter י, section זז. See there.

Section כו

גִּעְנָבָה

It stems from the initial letters of “Open my eyes that I may behold, etc. (גַּל עֵינַי וְאִבִּיטָהּ)” (Psalm 119:18). And its power is to open the heart in the morning – “the empty heart” (אִלְיָבָה אִיקָנָה). Write this name on your nails and lick it. And prior to the writing, say the mentioned verse three times. And when you lick it, before you swallow, say: “And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, etc. (וְנִזְחָה עָלָיו רוּחַ ה' רוּחַ וְיָדָה רוּחַ וְכִמְדָה רוּחַ וְבִינָה רוּחַ וְעִזָּה רוּחַ וְגִבּוּרָה רוּחַ וְדַעַת רוּחַ)” (Isaiah 11:2), and “Then, I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him, etc.

"(וְנָמָּ וְאֵלֶּיָּהּ אֶעֱלֶה אֶמֶן מִעֲזוּקָתָּ בְּתֵבֶל אֶרְעֵי) (Proverbs 8:30-31). And swallow it.

Section כז

גָּבִי דָּכַד רָדָהּ בְּאֶזְרָהּ עֲלֵשֶׁי דָּאֵת יֵאִי וְלֵ

It stems from the verse, "He has hedged me about, etc. (גָּבִי דָּכַד בְּעֵרִי) (Lamentations 3:7). Its power is to tie the fetus in the intestine of his mother, as it is recalled at length in another place. (A.b.A.: I emended there וְלֵ instead of דָּל).

Section כח

גָּבִיר וְכָפֹר כְּלֵתָּ מִלְּבָבִי יְסוּא רַפְיָא אֶרְמוֹן
וְכִידֵי עֲבָמָה יְלִידָהּ לְמִצָּחָהּ

It stems from the verse, "Your eyes did see my unformed substance, etc. (גָּבִיר וְכָפֹר רָאוּ עֵינַי) (Psalm 139:16). (A.b.A. said: In another book, I found written גָּבִיר וְכָפֹר כְּלֵתָּ מִלְּבָבִי יְסוּא רַפְיָא אֶרְמוֹן וְכִידֵי עֲבָמָה יְלִידָהּ לְמִצָּחָהּ. And I did not say that something was not missing, and not hidden; according to our version, the letter *Yud* is missing from your eyes, and according the other version the letter *Vav* of the word וְלֵ is missing. But we need to utter it, as it is written here.

גָּבִיר	לֹכֹחַ	מִלְּתָהּ	יְלִידָהּ
רַפְיָא	אֶפְיָא	וְאֶמֶן	
עֲבָמָה	יְכַמֵּם	לִידָהּ	יְמִצָּחָהּ

For from "unformed substance" the letter *Vav* is missing, which is a layer.) Its power is to inform the patient whether he will live or not. First, send it to all the residents of the house, so that they will be silent, and prepare all that you need with the name and its combinations. And when you come to the house, put your right leg on the entrance of the house, and place your hand on the doorpost. And say from Jeremiah: בְּמִצָּחָהּ אֵלֶּיָּהּ זֵיִם. (A.b.A. said: In another version, I found written so, or as Jeremiah said, בְּמִצָּחָהּ אֵלֶּיָּהּ זֵיִם; another version according to Jeremiah [says], יְדוּדָהּ זֵיִם אֵלֶּיָּהּ זֵיִם), inform me if it is written that *Pelony* son of *Pelony* will live or not, in the name emerging from this verse, "My unformed substance, etc., גָּבִיר, etc. (A.b.A. said: In another version, I found written that we need to write this verse with its combinations upon a parchment in *Ktav Ashurit*, with the punctuation of the verse itself. And you will first read the verse, and then the combined names. And this is how the verse is written: גָּבִיר וְכָפֹר כְּלֵתָּ מִלְּבָבִי יְסוּא רַפְיָא אֶרְמוֹן וְכִידֵי עֲבָמָה יְלִידָהּ לְמִצָּחָהּ – until here. And according to what I have emended, it needs to be, גָּבִיר וְכָפֹר רָאוּ עֵינַי וְלֵ, etc.) And you will enter where the patient is. If he turns his face to you, he will live, and if he turns his face away he is of God – be the opposite forbidden. And it is tried. And these eleven names are the secret of the eleven days between each menstruation. From the six [orders of the *Mishna*]. (And in the above book כ"י, he wrote that it is the *Kabbalah* from the Ramban of blessed memory. From A.b.A.)

Section כט

גִּבְתָּ כְּיָמֵי עֶשֶׂת יְהוָה נֶגֶד יָפֶת וְלֶךְ אֵאוּ

It stems from the verse, "Open you my eyes, etc. (גִּלְיָהוּ) (Psalm 119:18). And its power is to aim at it with יָדָר, which belongs to it, before studying *Kabbalah*. And read this in the book *Chemdat Yamim* (זו"א), page קסז, entry ב.

Section ל

גִּיבוֹר וְנוֹרָא וְשִׁי הָהָר בְּרֵב רָאָן יִלְפֹּ
כִכֵּר יֵאוּ וּוּם יִנְדָּ לְבָד בְּנֹד וְיֵא בְדִי גִלְיָהוּ
אֵי אֲדָר אֵי אֲזֹר עֶכֶר כִּרָּא וּפְעֵמָךְ

Its language is the uses of the *Torah*. We shall yield גִּיבוֹר (valiant) by this way: ג from ויגש, י from שִׁי of (by the exchange [Chiluf] in אל בם), ב from ישי, (אלכם), ו from פ of אפר (Your nose), פ (also in אלכם), and ר from שִׁי of שִׁאל (with the exchange in אבִּגֵּד), which is רע"ת (900). Say: We are before the kings and the slaves; "Then, Judah came near unto him, etc. (ויגש אליו) (Genesis 44:18), in the name of גִּיבוֹר וְנוֹרָא וְשִׁי, etc. It is to increase the tongue and the power of speech, until it unfolds. The name וְשִׁי הָהָר, etc., originates by this way: The verse is divided each three letters like this, ויג, שִׁאל, etc. The whole verse should be by this way. And take two first letters from the word headings, and the letter ב from the word endings. And it will be, וְשִׁי, etc. The

whole verse should be by this way – אֲזֹז (16) middle letters, אֲזֹז (16) last letters, ב from the word endings, and one from the word headings. Examine carefully and forget! (See in letter י, section גס.)

Section לא

גִּדּוּאֵל

It is the name of the Creator. And this is its description in *Yalkut Reuveni Gadol*, page גז, entry א. All this is in the time of redemption, which would be, etc. And therefore, it was called the Splendor of גִּדּוּאֵל. And it is the language of the blessed גִּדּוּ אֵילָנָא – lowering and raising. That was his pure language.

Section לב

גִּידּוּזוּדִי קִייד

This name stands in the west corner of the Chariot, and it is wonderful and brave. From the book *Brit Menucha*. And it is a combination of גִּדּוּל יִזּוּדִי (His uniqueness is great) with the name יד at its end. (Examine above, letter א, sign רכג. And this is one of the acronyms there.)

Section לג

גנוביאל

When the spirits take first born boy at night, swear on גנוביאל, who is in charge of the spirits with the honorable and dreadful name of גבירירון – who is recalled in letter א, sign גוד. And it returns him to the name עפטיאל. And these are the names of the Minister of Interior, etc. From the book *Maayan Ha-Chokmah* (Fountain of Wisdom).

Section לד

גוריאל

He is in charge together with כוכביאל ועימעיאל upon a chamber in the body in which the *Neshamot* (upper souls) reside. From the book *Maayan Ha-Chokmah* (Fountain of Wisdom).

Section לה

גוריאל

It is one of the טו (16) noble powers from the glory. From *Sefer Ha-Plia*, page קיז.

Section לו

גספיה

It redeems your virtues (*Segulot*, also spiritual remedies), so that the chief returns your manners. It is one of the forty-two names. From *Sefer Ha-Plia*, page רכז.

Section לז

געריה

It stems from the name גדר (opponent), which is in the name of forty-two [letters]. From *Sefer Ha-Plia*, page רכז. (See in *Brit Menucha* [Covenant of Rest] the punctuation of זז, where are גא [51]. And it is געריה, and it is a very brave name that is drawn in the line of *Gevura* [Severity].)

Section לח

גל

It stems from the verse, "Take away from me reproach and contempt" (Psalm 119:22), from the word 'take away'. And the name at which you need to aim גל are *Gimel Lamed* in their filling. And it is in *Gematria* יוסף (Joseph). And the *Kollel* is ג (3) *Havayot* of בן (52) with the *Kollel*. And the two letters *Gimel* and *Lamed* are in *Yesod* (Foundation) and *Malkut* (Kingship). And its secret is in the singular ones.

Section לט

גשיף

This name stems from the verse, "When goods increase, they are increased that eat them" (Ecclesiastes 5:10), from the word 'are increased' (רבו) in *AThBaSh*. And it is in *Gematria* the עיל (370) lights and the thirteen-thousand-four-hundred-four of *Arikh Anpin* (Vast Face). And its secret is in the *Yechudim* (Unions).

Section מ

גשין פלא יר

These are the names as follows: גשין is Crown, פלא is Wisdom, and יר is Intellect – the long countenance (*Arik Anpin*) and the mother (*Ama*). And these names remove wicked and enemies. And when the enemies rule upon the man, the names are in this combination: ישיפן דלא ג. And when the man aim at the letters א of אדיר and the letters בט of בית, then the great names in the essence of proximity will be גשין פלא יר. And this is the wonderful and dreadful secret in psalms: "Draw near unto my *Nefesh*, and redeem it" (Psalm 69:19) – meaning that the letters of 'my *Nefesh*' and 'redeem' will be in the essence of proximity. "Ransom me because of my enemies" (ibid.) – means that I aim at א of אדיר and בי of בית. These are the letters of my enemies. And what remains in אדיר and בית after taking the letters of my enemies are the letters, "My God, incline Your ear" (Daniel 9:18). See Rabbi Samson of Ostropoli.

section מא

גשיף גשיף גשיף

It is for the tied person. I have found it in the handwritings of Rabbi Eliezer, and this is his language: Once, I have seen this thing [with a person] who came in trial; he took the needle and said: This needle, in the name of גשיף, etc., will enter my flesh, will not hurt my flesh, and will not shed one drop of blood. And the tied man will pass it through his flesh, take it out, and say as this needle did neither harm him nor shed blood. So, no witchcraft will damage me, and the Lord will free the prisoner.

Section מב

גב

Take an egg and write upon it the name גב for seven times, with the vowel point of *Patach*. And mourn for three straight days, throw it into the river, and you shall see wonders.

Section מג

Subsection א

גְּלוֹסְפִין קִין וְלִמְי תְּפֹוס גֶר

It is for disregarding humans. Take a *Kosher* parchment and write upon it on Tuesday or Wednesday. And hang it upon yourself. Also, recall the Name גֶפ, and you will be saved.

Clause ב

גְּלוֹס פִּנְקִין מַעֲמֵי

A.b.A. said: In the book כ"י, I found these names and seals written for Monday or Thursday.

Section מד

גְּמַאע	יְעוּלִם
בְּתַרַע	אֲזוּת
כְּסֵאוֹ	זְבוּב
כְּסֵאי יִזְדֹּד	אֲאֵ

גְּמַאע, etc. It is for the woman whose sons died while they were little. Write these names on a board of a silver square, and hang it upon her.

Section מה

גְּלוֹשִׁין גְּלוֹשִׁין דְּלוֹשִׁין דְּלוֹשִׁין

To make a man bored, take a cloth with which the woman wipes herself during the menstruation. And write upon it the above names, and also the name of the man or the woman. And make from it a thread, light it up, and you will see wonders.

Section מו

גִּפְטוּשִׁי אֶשְׁפְּרִישׁוּשִׁי מִשְׁלֵרִישׁוּשִׁי

In the book *Mafe"l*, a *Segula* (spiritual remedy) is written in the name of *Moharivu"sh* (מוֹהַרִיב"שׁ) for the tooth ache. Carve it with a knife on a new *Rilbak* (רִילבַק), which is a *Ta'alir* (טַעֲלִיר) in Aramaic – a tree that was made from an apple tree. And after that, take the knife, stick it into the letter *Gimel* of the first name, and ask him if he still feels pain. If he says that he still feels, remove the knife from the letter *Gimel* and stick it into the letter *Yud*, and also ask as recalled. And if he says so again, stick it again into the letter *Pe*, or leave it there for about half an hour. And if you do so three times in the above way – sticking again into the aforementioned letters and not in the rest of the letters at all – then – with God's help – the pain will certainly be removed. And before you stick this knife into any letter, touch first the aching tooth or the aching teeth, and complete and finished writing is needed.

Section מז

גְּמוּזַעַיִב

It stems from the verse, "Keep back Your servant also from presumptuous sins, etc." (Psalm 19:14). And see in letter ל, sign כו, and in letter ג, sign א.

Section מח

גְּדוּזִין

It is a *Segula* (spiritual remedy) for the tied. Write גְּדוּזִין upon a coin of tin, and it put it under his tongue. (Concerning the above, A.b.A. thinks that we should say, גְּדוּזִין; גִּיד [17] is in *Gematria* [=] אֲדוּדָה, and *Dalet* [4] times אֲדוּדָה [17] is זִין [68]. And see above in letter א, sign קצו, on the back of the hazelnut seal.)

Section מט

גּוּאסְפָרוּ פָרוּט מִיֶּרֶס טוֹרֵשׁ מִיֶּלְבִּיאוֹן
בִּלְאֲרָבָרוּם אוֹטְרִיאָה קוּוֹיֶשׁקוּם פּוֹרֵט
וּוִירֵט דּוּמִיָּי רִיאוּם אֲבוּרָזוּם פִּיטֵר
טְרוּרִירוּ

It is for the sickness of the person falling in action – Heaven forbid! He should whisper these names in his right ear for three times, and he will never be sick like that again.

Ended and completed is the letter *Gimel* – Glory be to God, Creator of the world.

In typeset, letter *Dalet* (ד)

Section א

Subsection א

דִּיקְרָנוּסָא

This name is called the name of the *Parnosa* (breadwinning), and it is in charge of the *Mezonot* (provisions). Therefore, it is directed in the blessing of the years the whole the year, and between *Rosh Ha-Shana* and *Yom Kippur* in *Avinu Malkenu* (our Father our King). It is written in *Sefer Mezonot* (Book of Provisions), and it stems from the verse, "Pour you out a blessing, that there shall be more than sufficiency" (Malachi 3:10). And the rest stems from the verse, "Lord, lift up the light of Your countenance upon us" (Psalm 4:7). And you should aim with the name יְהוָה at the secret of "Cast your burden upon YHVH (יְהוָה יְהִיבָרְךָ)" (Psalm 55:23). And the *Nikud* (vocalization) amounts to אָ (57) with the *Kollel*. And the name is מִפְרָנִס with the *Kollel*. Another version [says] דִּיקְרָנוּסָא. And the name with the vowel points is אָ מִפְרָנִס.

Subsection ב

דִּיקְרָנוּסָא

You should understand why the letters in *Gematria* are מִפְרָנִס and the vowel points are אָ. For the difference

between *Parnosa* (breadwinning) and *Mezonot* (provisions) is that it is known that the *Mazon* (food) is the one entering internally, and *Parnosa* is an abode and a clothing, which are surrounding. And therefore, the *Nikud* – which is the internal liveliness – is in *Gematria* אָ in the secret of the spirit reviving the *Ofanim* (אופנים, Wheels). And the letters that are external are in *Gematria* מִפְרָנִס. From *Agra De-Pirka*.

Section ב

דְּסֶרְנוּקִיא

It stems from "And the door they shut, blindness, small, they wearied" (Genesis 19:10). Its power is by writing it upon a *Kosher* parchment in *Ktav Ashurit*. And put it upon the doors of the house, in the outside. Enemies will pass and will not see. From the book Rabbi Yaakov Chazkoni (A.b.A. said: In another book, I have found it written that the writing is on the doors themselves. And A.b.A. thinks that the above name – יְכֶם יְדוּרָה בְּעִיּוּרָן – is in *Gematria* with the *Kollel*).

Section ג

דְּלִיאָל

It is an angel in charge of fish. And under him, there are three ministers: אֲסִיָּא (another version: אֲסִיָּהּ) פְּקִינָאֵל. And it is also written there that he is in charge of beasts. And I do not know if they are two. And it is further written that he is in charge of saving from the evil

eye. From *Baba Metzia* [Talmud, Book 6, Middle Gate].
Tested and tried.

Section ד

דְּמִיעָה

Rabbi Chaim Vital of blessed memory received it from the Ari of blessed memory. It stems from the verse, "Man and beasts You preserve, O Lord" (Psalm 36:7). And its power is to recall it while one rides a horse, and he will not fall. And if he falls, he will not be harmed. And the *Nikud* is the *Nikkud* of בְּרֵאשִׁית (beast) (A.b.A. thinks that the name with its vowel points is קֵלָה [175], which is in *Gematria*, "YHVH upholds His hand" [Psalm 37:24], with three words. And the primary reads: "Though he fall, he shall not be utterly cast down, etc."). A.b.A. said in the manuscript of מוֹדֵרֵזוֹ of blessed memory that he wrote in this language: Immediately when you ride, say this verse, "Your righteousness is as the mighty mountains, etc." (Psalm 36:7), for three times, and each time aim at the name emerging from it. And there, I found written the last point of the הָא (He) of the Name.

Section ה

דְּגִלְבָּט

It is the second name of the name of forty-two letters – קֶרַע עֵינַי – with the exchange (*Chiluf*) in *AThBaSh*. And it has the power [to cause] the plague of *Baba Metzia* [yellow fever]. See above in the letter ה, sign יט, section ג.

Section ו

דְּמוּדֵי רֹחַ

This name is in *Gematria* יֵצֶר הַטוֹב (322) with seven letters of the good inclination – or the inclination is good. And it has the power for him who created its validity and recalls it three times in order to annul his lust. And it is tested and tried by the greatest persons of the generation and by the Ari of blessed memory (another version says: It is received from mouth to mouth of the Ari of blessed memory). And the scribes put it before them when they write the book of the *Torah*, phylacteries, and doorposts.

Section ז

דְּלֻמָּה

Its secret is סֶה (65) with the letters and [one for] the word. And it is the front of גִּזְרֵי, which is recalled above in the letter ג.

Section ח

Subsection א

דְּבִדְבִיָּה

It is in *Gematria* אֵר (27), for he is a great priest, and the Lord anointed him with the oil of a pure ointment. And it is

from the sweat of the holy living beings. And it is also destined to anoint the king Messiah. In *Gematria*, it is [=] **וַאֲדִיד**, for in each mission that he does the Lord is with him. (A.b.A. said that he thinks that there is also a hint at the *Torah*, for it was said: "Then, I was by Him, as a nursling" (Proverbs 8:30). For he is her minister, as it is recalled above in letter **ג**, sign **יט**, section **א**.) And it is in *Gematria* [=] **וַאֲר** with [=] **הַטִּיבָהּ** (the kindness), for he is the one giving it righteousness and flattering it. And he speaks only good about them, for it was said: "Surely [God is] good to Israel" (Psalm 73:1). And it is in *Gematria* [=] **י**, which is the name of the Creator – one word from the Explicit Name of seventy-two letters. This is the way it was called by the name of his Rabbi.

Subsection ב

דְּבַרְבִּיאֵל

Another version is **דְּבַרְבִּיאֵל**. It is in *Gematria* **מִטֵּר** (rain), for the wine yards and fields of pupils of wise men that deal with the *Torah* day and night are blessed. And they require only the blessing of the Lord unto them. It is in *Gematria* **גִּירָם** (cause), as it is when a wise pupil sits and demands audience from the Minister of Interior. He draws to him the wisdom as a spouting fountain, as in **אֵיתָא** chapter **קמא**. And in *Taanit*, the great Rammi wrote that he will drop as dew. I said and it is written that he will hurry as the rain in a lesson in order to be the first, as it is an urge for the wise and decent pupil. And I say that he will drop as dew, and not that he will hurry as rain. And in *Gematria*, **אֵלֶּה** is the name of the Creator. And it is a name of forgetfulness, and it is in charge of the *Torah* (and in

Gematria, the superior wisdom is the element of the Supreme Father Who dresses in a small element; and from there comes the rain unto the earth, for it is inside the internality of the *Nukva*). Until here, I found written the interpretation for the names of Metatron, the Minister of Interior. It is another version by A.b.A.

Section ט

דְּוִדָּאֵי דְּוִדָּאֵא עֲסָדָאֵא סַעֲסָתָא אֲדָוִיתָא דְּוִיָּאֵא אִוָּתָתָא

This name stems from Genesis until the **ב** of **בְּדִי** (void) with the exchange (*Chiluf*) in this alphabet, **א"ה ב"ד** (see above in letter **א**, sign **רי**, section **ה**). It is recalled in *Sefer Ha-Plia*. And the name that sustains and rules upon the name recalled above is this: **דְּוִיָּאֵא**. And it is the fourth name from **יָאִיא**, which is recalled in letter **י**, sign **זז**.

Section י

דְּמוֹשִׁיקָא

It stems from "Know who is your master". And see in letter **ת**, sign **לד**, for its use.

Section יא

דָּוִק

It is called the name of recalling, and it stems from the verse, "This month shall be unto you" (Exodus 12:2) – the second letter from each verse. And the first ד is a practice. The shell against it is called רִיב (quarrel), and this is the secret called by Rabbi Elazar ben Arach, "The deaf was their heart", as it is recalled in the books of the kabbalists. And study it well! And the word endings are עִדָּם (they are), which is a combination from מַדְעִי, which is capable of opening the heart. And see in chapter רג, section בא, for he spoke at length there. [And with the Name, the writer sealed the name דָּוִק – in *Gematria*, אל.]

Section יב

דָּמִין עִיּוֹר יְהִי דְהִין כְּמוֹכָהּ or כְּמַעֲלָה קִין
מִהִין בְּהִין

It is the half of the [numerical value of the name of the] Lord, and it is together with the name מַאִיל (deer), etc. [And see] in the letter ב, sign כָּל.

Section יג

דּוֹכְכוּ

This is the name of an angel who is a minister and in charge of twenty angels that are all in charge of the waters and the rains. The interpretation (*Peirush*) of his name is

'wise' (זָכָם), meaning that he was called like this because he is the strike of wisdom that for us is called 'wisdom', but he is above. Since there is no connection of letters, he was called דּוֹכְכוּ. When this angel writes poetry, he ascends from ascension to ascension, while the rest of the poets are silent. And his voice is great as the voice of many waters that are in *Atzilut* (Emanation). And about him, David, the king of blessed memory, said that the voice of God is upon the waters – meaning this singing voice of this angel. From *Sefer Ha-Temuna*, page סט, in the interpretation.

Section יד

דְּלִפְקִט

This name stems from the word 'Egyptians' (מִצְרִיִּם) in the letters that come before them. And the last בו is not changed, for it is a *Shimmush* (use, practice). And this is the minister by which the Egyptians were hit. From the Ari of blessed memory.

Section טו

דְּלִתִּיאֵל

It is one of the fifteen powers delegated from the Glory. From *Sefer Ha-Plia*, page קיז.

Section טז

ד'נ'סכאל or ד'נ'סכאל

It is a name of a power that is delegated from the power of *Malchut*. From *Sefer Ha-Plia*, page קסב. It is tied with the name א'ש'אב'אל – and see there.

Section יז

ד'ע'ב צ'דא כ'ש'ז'ז'ב

These are the names that stem from the acronyms of the ten plagues – צ'ד'ר (exposure), etc. By them, the Lord saved Israel from the Egyptians. See there, from Ostropoli.

Section יח

ד'ו'מ'ד'

It is a minister of Egypt. He was removed from his government and became a minister of the dead (in the secret of the descending likeness) (see in letter ו, sign ו', section א). And Israel saw Egypt 'dead' (ב'מ'ת). And he will return them in the time of resurrection. And the Ramaz (ר'מ'ז, Moshe Chaim Luzzatto) explains the relation between the things. And he – blessed be he – said that the secret of the nape, as it is known, is the Pharaoh. And it is the letters of the nape, and it is known that the resurrection will be from that bone that stays in front of the nape. If so, with what remains of the minister of Egypt – who is the nape in life – he was made a minister of the

dead. But this was created as the great belief of the resurrection of the dead, and this is what is written: "And Israel saw the Egyptians dead". He specified that he became a minister of the dead, and he is the great hand that was made by God in Egypt. He is the great grace that leaves the nape alive. And then, the people saw God, for they understood the matter of the resurrection of the dead – that there will be a great day of judgment. And by this, they believed in God that He will revive the dead with mercy. From *Agra De-Pirka*.

Section יט

Subsection א

ד'ד'ו, etc.

Its power is for the one delivering a child. It is truly from the handwritings of the Ramaz of blessed memory. And this is his language: I found that it is highly tested and tried; write upon [a paper for] a public offering this drawing.

ד'ד'ו	ט'ד'א	ד'ג'ז
ד'ד'ו	ט'ד'א	ד'ג'ז
ד'ד'ו	ט'ד'א	ד'ג'ז

And put it upon her head, in a place where the baby's brain is weak. And when she gives birth, remove it immediately. It is a blessing whose secret is י'ד', for each א is like this. A.b.A. said in the book כ"י that he found written this combination.

דָּוָה	טָהָר	דָּגוּז
וִדְהָ	אֶטָה	זוּדָג
דָּוִד	דָּאטָה	זוּדָה

Subsection ב

דָּוָה טָהָר דָּגוּז דָּוִד וִדְהָ אֶטָה זוּדָה

A.b.A. said that he found written for the one delivering a child: Write these names upon [a paper for] a public offering; put it upon the brain of her head, and she will immediately deliver.

Section כ

דָּוִד מִמּוֹן נְגִדוֹרוֹן אֶטְכָּאֲרִיט

They are great ministers in charge of the leap (*Kefitza*) of the earth. Say so: Great ministers דָּוִד מִמּוֹן נְגִדוֹרוֹן אֶטְכָּאֲרִיט, direct me to such and such place on such and such day; please, Lord God of the Hosts, great on high and on low, may it please You, God my Lord and Lord of my ancestors, for Your great name, אֱלֹהִים, to remove from me all kinds of evil spirit, demons, pests, and nuisance for your Holy names, Lord, Lord, God (*El*), יְהוָה אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ. And the adjuring will be on a deer parchment adapted for His name. And take the parchment with your right hand, say the request, and do not look back.

Section כא

דְּשִׁמְיָאֵל מִקְפִּיָּאֵל תְּבוֹרָאֵל

It is for the one walking a road with no strain. Write these names and tie them on the right hand. And say: Bring me power and heroism, for me *Pelony* son of *Pelony*, so that I will neither be weary nor tired. *Amen, Amen, Selah, Selah.* (See in letter ק, sign ל.)

Ended and completed is the letter *Dalet* of the book 'Roots of the Names' – Glory be to God, Creator of the world.

In typeset, Letter Hey (הא)

Section א

הי אפּי יר זמּוּ וּא הִי עֵר מֵא יֵה מֵע וּמֵ
אֵשׁ דָּת בּוּ רַה יְהוּה יי עֵת רַר פֶּמ כֹּא מֵל
טֵט רַכ לֵל קֹז זִזי יֵת כֹּב עֵשׂ עֵע יי רַל מֵע
עֵמ כִּי יֵב דִּי עֵשׂ אֵר וּכ כּו יֵז עֵי מֵה יֵל
הֵאֵל וּל הֵדּוּ אֵג קוּ רַב אֵה

It stems from the verse, "Give ear, the heavens etc." (Deuteronomy 32:1). The first one is from above to below and the opposite, until the name *הויה*. And the other is, "Shall drop as the rain, etc." (ibid. 32:2), until the name *ית* – and the hundreds come from the *ת* (400) of the name *ית* – proceeding from the exposition of "Shall distil as the dew, etc." (ibid.). After that, [it stems] from the name *כב*. The continuation of the verse begins with "As the small rain upon the tender grass" (ibid.) and returns to the exposition of "And as the showers upon the herb". And from the name, *כו*, the third verse begins with "For the name of the Lord, etc.", which is straight. And [it continues with] *הבו*, etc., returning to the exposition. There is another version in the last name, and it is an essence. And this is its language: *כו יז עי מוה יהוה אל קא רל אל דד*. And then, the name will be like this: *הי אפּי יר זמּוּ וּא הִי עֵר מֵא יֵה מֵע וּמֵ* *אֵשׁ דָּת בּוּ רַה יְהוּה יי עֵת רַר פֶּמ כֹּא מֵל טֵט רַכ לֵל קֹז זִזי יֵת כֹּב עֵשׂ עֵע יי רַל מֵע עֵמ כִּי יֵב דִּי עֵשׂ אֵר וּכ כּו יֵז עֵי מֵה יֵל הֵאֵל וּל הֵדּוּ אֵג קוּ רַב אֵה*. And its secret is for grace. And it was called the name of the proclaimer, for his words will be heard by a minister,

a judge, and a governor, and they will terrify. I saw in the book in front of me weird vowel points, and I did not copy them. And the essential vowel points belong to the verse itself.

Section ב

הִטּוּזְקוּ הִטּוּפֶכּ קֵעוּזְבוּז עֵקֵעֵאוּז בּוּטִכֵּאב
וּטִכֵּבְקוּ בּוּבֵאֵאֵה

This name stems from *Bereshit* (in the beginning) until the *ב* of *Ve-Bohu* (and void), by the exchange (*Chiluf*) of this alphabet: *א-י ב-ה*, etc. (see in letter *א*, sign *רי*, section *י*, which is recalled in *Sefer Ha-Plia*). And the name ruling over and sustaining the recalled name is this *וּטִכֵּבְקוּ*. And it is a three lettered-name from *יאייא*, which is recalled in letter *י*, sign *זז*, in the vocalization of the name that is recalled from *Bereshit*, etc. From *Sefer Ha-Plia*.

Section ג

Subsection א

דִּסְר תִּיּוּ אֶהָּ לָן

It stems from the verse, "The secret things belong unto the Lord our God, and the revealed" (Deuteronomy 29:28) [the letters *ה' ס' ר' ת'* are from the word *הַסְתֵּרוֹת* (the secret things), *ו' י'* from the name of *הויה*, *א' ה' ו'* from the word *הַגְלוּת* (the revealed)]. And see from Rabenu Bechaiai, section

Nitzavim. I have found written that דָּסֵר (265) is in *Gematria* קדש' (416) is עֲלֵימָלְזוּיָאֵל גְּדִיָּאֵל, the name תִּיּוֹ (416) is דָּוָא (He is Holy), and the name אֲדָן (66) is לִידוּדָה (unto the Lord). And there, it is written that His angels and lights are דָּוָאֵל סוּרִיָּאֵל תַּמְכִּיָּאֵל וְדָוָאֵל יְדָוָאֵל אֲדוּנִיָּאֵל דָּוָאֵל, and also these, סוּדִיָּאֵל רִזִּיָּאֵל תַּמְכִּיָּאֵל יְדוּיָּאֵל וְאֲלִיָּאֵל, and also these, אֲדוּנִיָּאֵל הִזִּיָּאֵל לִידוּדָה (A.b.A. said that he thinks that after סוּרִיָּאֵל we need to add another רִזִּיָּאֵל, and [after] סוּרִיָּאֵל we also needed to add סוּדִיָּאֵל; and the name יְדָוָאֵל comes before the name וְדָוָאֵל, for their root is stuck into the acronym of the name. Look at the angels and the lights, and you will find that they are one root. Study well and forget. And see in [this] section, sign כָּדָה and בָּמָדָה).

Subsection ב

A.b.A. said: In the book כִּי, it is written for a question of a dream. Tested and tried. Write them on the line of your hand, put the hand under your head resting place, and ask your question. It is a *Kabbalah* from Rabbi Natan, for it is very good for recalling.

Subsection ג

דָּסֵר תִּיּוֹ אֲדָן גָּן

(A.b.A. said that he found it written in the book כִּי. And this is its language: For unfounded hatred, remove תִּיּוֹ אֲדָן, and swear in the name of טַכְסִיָּסִיָּאֵל וְטַטְרוּסִיָּאֵל from the interpreted verse. And read the verse against it for three times until completion. Up to here.

Section ד

הִימָלְ

It is the name of success, and it stems from the verse, "He will send His angel before you" (Genesis 24:7).

Section ה

הָהָה הִיָּה יָהָה

This Explicit Name was carved on the staff of Moshe, and it is against fire. And their roots are in the superior Crown. And their filling is in this way: The first is in the הָהָה (*Hes*), the second is in the אֶלֶף (*Alef*), and the third is in the יוּד (*Yuck*). And these names have תַּרְכָּה (620) combinations. And it seems to me that it is simply עֲשִׂירִים (twenty = 720). And עֲשִׂירִים is תַּרְכָּה, which is Crown. From a booklet of the Arizal. (A.b.A. thinks that the first name should be הָהָה, which is also עֲשִׂירִים [see in letter י, sign צָה, section טָה]).

Section ו

הַמִּשְׁכָּל

It is good to pass through the waters, for he is in charge of them – for he is מִיכָאֵל. And recall it for three times during the purification. From the book *Brit Menucha*

(Covenant of Rest). (In the book **כי**, it is written that one should say: "ד'משי" will keep me").

Section ז

ד'ריאל

It is an angel in charge of the beasts. And under him are three ministers – **ל'סיאל פ'רד'אל ד'וסיאל**. From *Brit Menucha* (Covenant of Rest).

Section ח

ד'דרניאל

He is in charge of the will of man, either good or wicked – a stroke of burning fire. From *Brit Menucha*.

Section ט

ד'דרניאל

He is in Foundation (*Yesod*), pairing the *Sefirot* and the Palaces – this in that – as it happens in pairing male with female through Foundation. From the writings of Rabbi Yehushua Ben Levi. I heard that it amounts to **ע'** (300) as **אל'הים ד'יודין** (God with *Yuds*).

Section י

ד'דרניאל קמואל סנדלפון

ד'דרניאל is the *Neshama* of the Father and Mother of the making; קמואל is the spirit of the making, and סנדלפון is the 'long making'. So, the *Neshama* of the *Nukva* (matron) is called like this, for the *Malchut* in the superior world becomes a *Keter* in the lower world. And these three names that are in *Gematria* **תשנ'** (757) – the count of 'Father, Mother, and long' (**אבא אימא אריך**) ('long' with a capital **כף** in *Aiq-Becher*). And see in letter **ק**, sign **ג**, and in letter **ס**, sign **ג**. From *Agra De-Pirka*.

Section יא

ד'היה

It is a great name, which stems from the verse, "Give ear, the heavens, and I will speak" (Deuteronomy 32:1). It is from the headings and the endings of the words. From the book *Brit Menucha*.

Section יב

ד'היה

It is a name that stems from the *Nikud* (vocalization) of the first letter that is in the tenth *Nikud*. And it is a very brave name – a name acting without purification, without an angel, and without an interest. From *Brit Menucha*, the

Nikud of the י. [And see this name there, and also in the way of ר].

Section יג

הִנֵּנִי אֶת קִיּוֹן הַתְּנִיחַ וְיִתְּנֵם לְךָ קִיּוֹן מִדָּוִד וְיִתְּנֵם לְךָ
תְּנִיחַ לִי

It stems from the verse, "Even the God that executes vengeance, etc." (Psalm 18:48). And its power is for vengeance. From *Sefer Ha-Cheshek* (The Book of Desire).

Section יד

חֶשֶׁת־תַּפְחָא

It is the name חֶשֶׁת־תַּפְחָא in the exchange (*Chiluf*) of *AThBaSh*. [It is found] in the *Zohar*.

Section טו

חֶטְאֵי

Its secret is חֶטְאֵי (73). [=] 'Wisdom' (חֶטְאֵי) is its secret, and it is the front of חֶטְאֵי, which is recalled in letter ח, sign ח.

Section טז

הַחַיִּים	חַיִּים	חַיִּים	חַיִּים
חַיִּים	חַיִּים	חַיִּים	חַיִּים
חַיִּים	חַיִּים	חַיִּים	חַיִּים
חַיִּים	חַיִּים	חַיִּים	חַיִּים
		חַיִּים	

חַיִּים, etc., stems from the verse, "Behold, the Lord God will come as a Mighty One, and His arm will rule for Him; behold, His reward is with Him, and His recompense" (Isaiah 40:10). And its power is for a question in a dream. And the order of its square is like this. (A.b.A. said that he did not understand its arrangement, until after he got another book that is accurate. And it was arranged in this way, which is right.

חַיִּים	חַיִּים	חַיִּים
חַיִּים	חַיִּים	חַיִּים
חַיִּים	חַיִּים	חַיִּים
חַיִּים	חַיִּים	חַיִּים
	חַיִּים	חַיִּים

And there, it was said: One will aim at this name after he lies in his bed with a whole meaning, and a correct answer will be immediately returned to him. He will say before the whole recalled verse once as it is arranged, and once for the exposition. And after that, aim at this name and end in this language: "And I aimed at you, חַיִּים". And see in

Masechet Avot for another version of the above name. In this combination, one word is missing before it. Until here.)

Section יז

הָאֵשׁ וְשֵׁם הַיָּר כִּי אֵשׁ יָלַךְ לֹא וּמִלְ

It stems from the verse, "He does neither slumber nor sleep etc." (Psalm 121:4). And its power is to cause sleep when it is included with its source אֵשׁ and with לֹא like this.

אֵשׁ מְשִׁימָה	אֵשׁ מְשִׁימָה
אֵשׁ מְשִׁימָה	אֵשׁ מְשִׁימָה
אֵשׁ מְשִׁימָה	אֵשׁ מְשִׁימָה
אֵשׁ מְשִׁימָה	אֵשׁ מְשִׁימָה

A.b.A. said that in other books he found written another version, and its difference is that this combination is in one *Yud* from the word יֵשׁ. And in the verse, it is in the two *Yuds*: הָאֵשׁ לֹא יָלַךְ אֵשׁ יָלַךְ לֹא וּמִלְ. And this is the other version. If it is a *Kabbalah*, we accept it. Until here.

Section יח

הָאֵשׁ יְהִירִי וְאֵלֶּיךָ

In *Sefer Ha-Cheshek* (Book of Desire), it is written that it stems from the verse, "Sing aloud, O nations of His people" (Deuteronomy 32:43), which is הָאֵשׁ in acronym.

The second name is יְהִירִי with אֵל, which is written at the end. And it is the name יְהִירִי אֵל. The third name is וְאֵל, the acronym for "And He does make expiation for the land of His people" (ibid.). You should recalling it upon the one who is constrained and scared with its source יְהִירִי אֵל and its angels קְדֵשׁ אֵל בְּעִירֵי אֵל שִׁבְעֵי אֵל – and the last one is פְּעִירִי אֵל (in another book, A.b.A. said that he found it written as קְדֵשׁ אֵל בְּעִירִי אֵל שִׁבְעֵי אֵל – and the last one is בְּעִירִי אֵל). First, say: "May it please You יְהוָה to remove such and such sickness from *Pelony* son of *Pelony*". And after that, adjure. See above in letter א, sign קָפָה, section ג. And there, it is written פְּעִירִי אֵל.

Section יט

Subsection א

הַפֶּקֶד עָלָיו רֵשׁ וְשֵׁן יַעֲמוּד עַל יְמִינוֹ
וְיָמִי כֵּל דּוֹמֵי נְטֵשׁ עֶשֶׂר וִיכֵל דְּקָפָה

This name is from the letter ה until the ו at its right, and it returns oppositely from the letter ו at its right in the first *Nikud* (vocalization) [Psalm 109:6]. And its power is with its *Nikud* for a plague – Heaven forbid! The matter of the vowel points is known to be from *Keter* until *Netzach* (forever), and it directs in the verse straight and opposite with its *Nikud* above.

Subsection ב

This is a deep secret. If you have any claim with some man, a minister, a judge, or you are in grief and you stand in trial – and so for the one who is hindered and has inside of him an evil spirit, or one who is bored – utter this *Yichud* (union) and stare at his face. And at night before you sleep, aim it at your enemy or adversary, and you will win. And a few great persons stood in it while being in a great danger, and with God's help they and their possession were saved by the recalled *Yichud*. And they came to sanctify the Lord during the expulsion: "Set you a wicked man over him, and let Satan stand at his right hand (רַפָּקָד עָלָיו רַעִי וְשָׂטָן יַעֲמֹד עָלָיִם) (Psalm 109:6). It is the acronym the number ע"א (371). The letter רי"ע (*Resh*) is the square of אלהים, which is two-hundred like this: א אלהי אלהים (171) is left with the *Kollel*, which is קבל (172) – in *Gematria Bet* (2) times אלהים. One is from *Gevura*, from hardness, and one is from *Binah*, whose seal is יְהוָה with the vowel points of אלהים, for all the *Dinim* (judgments) awaken in order to rule upon it. And the endings of the words of the recalled verse are in *Gematria קל* (170) in the secret of the square of אלהי like this: א אלהי אלהי. This is in *Gematria דם* (44), and the square of the name אדני is like this: א אדני. This is in *Gematria קכו*, and together their *Gematria* is קל (170). From רַפָּקָד, פק remains, and with the *Kollel* it is in *Gematria קפד*. Aim at the square of דויד in this way: יוד, יוד, יוד, יוד, יוד, יוד, יוד. In *Gematria*, it is קפד (184). The central letters among the middle ones of the rest of the words still remains like this: עמו, וְשָׂטָן from רַעִי, ע from עָלָיו, and ימינו from יעמוד, and רישי from רישי. And among all,

will remain. Aim at רישי, which is the number ע"ב (320). This is *Bet* (2) times ע"ב (320), meaning ע"ב *Dinim* of male and ע"ב *Dinim* female. After that, aim at טעמו, which is in *Gematria קכד* (125). This is the קכ combination of אלהים, with the five letters of אלהים – and here is קכד. And aim at the קכ of Creation, the קכ of the Formation, and the קכ of Action. And מין remains with the *Kollel*, and the purpose is to rule in it by all the powers of the *Dinim*. And the secret of God is for those who fear Him. And this is its arrangement in the acronym by *Gematria*, which is ע"א (371). And it is divided into a squared אלהים and another *Bet* (2) אלהים in the word endings. In *Gematria*, it is קל (170), and it is divided into a squared אלהי. In *Gematria*, it is דם (44), and a square אדני that is in *Gematria קכו* (126). And therefore, it is קל (170). The middle letters were divided into two times ע"ב and קכ combinations of אלהים with the ה (5) letters. Therefore, it is קכד (125). And קא (101) with the word is in *Gematria אלהים*, with the טו letters of the square.

Subsection ג

Its meaning is for removing an evil spirit. Rabbi Chaim Vital of blessed memory received it from the Arizal. You have to settle it to the rear of the one to which the spirit cleaved (A.b.A. said: In another book, I found written to bond it on his arms in the place of the pulse, for the spirit cleaves there). And he should say to his ear the recalled verse, "Set over him, etc." (ibid.), straight and opposite for three times, with the meaning of the acronyms and the end of the words and the middle of the words – everything as it is recalled above in subsection ב. And he should also aim

at the name קרע עיטן (*Satan tore*) with the *Nikud* of *Shva* and with the exchange (*Chiluf*) of *AThBaSh*. And sometimes, he will need to blow a horn into his ear, and also aim at מטטרון with the *Nikud* of *Shva Kamatz* – and also with its exchange in *AThBaSh*. And here, this is the order that I will offer to you, which you should aim at besides the meaning that is recalled above in subsection ב. And he will first perform the intention that is recalled above. And after that, this is the order: קרע עיטן דגאבנט with the exchange in *AThBaSh*, סגאגיא אל מטטרון, ערטטמן with a *Cholam*, יקי טדהד קוון יהודה ייה יהו יהודה יוד יוד in *AThBaSh*, דא יוד הא ודו יוד הא ואו הא. All you need to say with the *Nikud* of *Shva Kamatz*. And [also say] this verse, דפקד עליו רשע ושטן יעמוד על ימיו, the second reversed, ימיו על יעמוד ושטן רשע עליו דפקד, and the third for the expression וימי כע דומעו זטעו עשר וילע דפקד. (A.b.A. said: See above in section טז for the matter of the vowel points.)

Section כ

הידי דבב דב דכז הגבלו מימס הגבלו
תלזזשו פטן מימס כל זק השמ לא דודי
רמאי

It stems from the verse, "And the Lord said unto Moshe: Take unto you, etc." (Exodus 30:34), for the expression. And the vowel points of [the name are as the *Nikud* of] 'sweet spices' (זטף), 'twist bread' (עוזזלת), 'galbanum' (זולבנר), and 'frankincense' (לבנר) [the whole *Nikud* in

this name is in this way]. And its power is for the plague of *Baba Metzia* [yellow fever]. One should say it for three times straight and reversed, as it was recalled – three times straight and three times reversed. And after that, [he should say] the Names in the sign above, in subsection ג, from the Name קרע עיטן up to the Name ואו דא. And after that, [he should say] דפקד, as it is recalled above in subsection ג, and from there up to the Name כוון without the *Nikud*. This is also in subsection ג. And see in page תקמז, section ד.

Section כא

הגם קשב טלחא פכן עיטמי פבדקמי
מאצדפנצי

It stems from six things – balm, honey, spices, laudanum, nuts, and almonds (Genesis 43:11) – with the exchanges (*Chiluf*) of *AThBaSh*. And the last name is מעפין אדני combined, and its power is for cancelling the spell (A.b.A. said from the book כי that one should write these names on a deer's parchment and hang it upon the enchanted person).

Section כב

הָבָה שְׂכָ לֹן כָּה־ עֹ לֹא יִי הָבָה וְלֹא הָבָה יִלֵּ הָבָה
 הַבְשִׁיכְלוּ כַה־עֹלֵא יִידְכוּל הַכִּילֹה־
 הָוֹ שִׁה־אֵ לִי כַה־בָּ לֵכֵכ יוֹלֵ הָה־
 הִיבִי שִׁה־כֵכ לוֹלֵ כַה־הֵב עֵיֹל לֹה־אֵ

It stems from the verse, "Cast your burden upon the Lord, etc." (Psalm 55:23). And it has other different combinations that you will find by the kabbalists. And I heard until now about three other combinations, from the book *כי*, and they are the last three combinations. And their *Nikud* is in the *Nikud* of the verse, and the rests are in the reading of the letter itself. And its power is for breadwinning in a *Kamea*. A.b.A. said that he thinks that the name *הַבְשִׁיכְלוּ*, etc., should be *הַבְשִׁיכְלוּ*, etc., is the first name. But it is divided into two while that one is divided into six. A.b.A. said: "I found written in *Sefer Mapae*" a *Kamea* for breadwinning, written on a *Kosher* deer's parchment in a certain way, as it is written here: *הַבְשִׁיכְלוּ*, and so on; and in the second way it is like this: *הָוֹ שִׁה־אֵ לִי כַה־בָּ*; and in the third way it is like this: *הִיבִי שִׁה־כֵכ לוֹלֵ כַה־הֵב עֵיֹל לֹה־אֵ*. And they are secondary, tertiary, and quaternary. And fasting, purification, and holiness are needed. Until here. And according to this is what I have taught, with no other need. And study it well!

Section כג

הָאֶרְבֹּי דוּבָה דְּוָהִי שִׁיָּה־ תִּלְכָּא שִׁיָּה־
 רַה־יִיִּעֵל יִיָּב לֹה־שִׁי

It stems from the verse, "And the appearance of the glory of the Lord, etc." (Exodus 24:17), reversed. And its power is for keeping.

Section כד

הָהֵא מִרִּי אֶה־בְּשִׁי אֶה־וְלָבָה־

It stems from the acronym of "The angel who has redeemed me from all evil, etc." (Genesis 48:16). And its power is along the way. Moreover, its power is for the one who writes it upon one glass out of seven glasses (and see above in letter *א*, concerning the name *אסל*, etc., sign *קמא*). And we are required to write with it the seal of Solomon, the king of blessed memory. [See above in sign *ב*.]

Section כה

הָסֵר לָהֵה לִיִּי הָגֵת גֹּב יוֹד וְיָמֵעַ וְיָאֵר דְּרָה־
 וְהָזֵז נִתַּת יוֹא הָזֵז גֹּלֵל וְכֹל נִעֵעַ לָלֵשׁ תַּתֵּל־
 בֵּית רַה־אֵת

All these names are with the *Nikud* of *Shva Patach*, and they stem from the verse, "The secret things belong unto the Lord" (Deuteronomy 29:28). And their arrangement is

by removing one letter and placing the second [after it], as for example **דסר** from **דגסתררת** – and so by this way until the name **ודג**. And from there, you return to the letters that were skipped – i.e. **דגסתררת** from **גתת**, etc., with the word **את** of **דגאת** in the last name. (See above in sign **בו**, and after it in sign **בד**.)

Section כו

דדמו ועזרה

It stems from the two words, "My refuge and my fortress" (Psalm 91:2) in the [ciphered] alphabets. And with these names, the ministers (another version: The demons) praise the Lord.

Section כז

העלה

The name of this hero stems from the verse, "Will You harass a driven leaf?" (Job 13:25). And its power is to break the camp of the enemies, included with its source **אגל** like this: **אדגלעלכאד** – with the *Nikud* of the *Torah*. From the book **מערדז**.

Section כח

Subsection א

דבדביר

It is in *Gematria* **וטובו** (29). It is one of the seventy-two names of **מוטט** (*Metatron*) the Minister of Interior. A.b.A. said: In *Sefer Mape* "I is written a *Segula* (spiritual remedy) for the ever crying child; write on a deer's parchment these names, **דב דב יד**, in a simple and sketched writing, and place it between two clean papers under the head resting-place of the baby.

Subsection ב

דדרניאל

It is in *Gematria* **דיריעה** (curtain = 300). It is also one of the seventy-two names of the Minister of the Interior.

Subsection ג

דיט

It is in *Gematria* **דודי** (my beloved = 24), for it is an expression of love. And when one speaks with his beloved one, he gives ear to receive and understand her words. So it is during [the act of] willing (*Razon*). The Minister of Interior gives ear at the right of the throne and hears through the windows the prayers of Israel. It is in *Gematria* **ידי** (my hand = 24), for He spreads His hand under the

throne of honor and receives those who repent. For it was said: "Your right [hand] is spread to receive the returning ones". And our Rabbis of blessed memory said in *Masechet Yoma*: The repentance that ascends to the throne of honor is great, for it was said, "Return, O Israel, unto the Lord your God" (Hosea 14:2). It is in *Gematria* אֱלֹהִים (24), and it is the name of the Creator. And he is in charge of the spell. And the one who wishes to cancel the spell should adjure this name with the name אֱלֹהִים. It is in *Gematria* יְיָ (24), and it is a name from the name of seventy-two letters. And it is in charge of adjuring it. Then, it is Abraham, and he is the *Midda* of א. And this is א (then) (the first explanation of א is in another version by A.b.A.). The second one among the fathers is Isaac, the *Midda* of י, and this is י (in him). The third one among the fathers is Yaakov, the *Midda* of ה. And this is ה (emending). See above in letter א, sign לֵט.

Subsection ד

הַבִּיָּדוּ

It is in *Gematria* בָּכוּ (cry = 28), according to when Isaac our father was sacrificed on Mount Moria before the Lord. The Minister of Interior walked before him and cried, for it was said: "Behold, their valiant ones cry without, etc." (Isaiah 33:7). And the Lord sent him to Abraham to tell him: "Do not lay your hand upon the lad" (Genesis 22:12). It is in *Gematria* כֹּזֵז (testing = 28), for when man is tired because of the *Torah*, the Lord sends him the Minister of Interior to strengthen him, as it was said: "He gives power to the faint" (Isaiah 40:29). And when Israel made the calf,

Moshe asked the Lord: "Lord, why does Your wrath wax hot, etc., with great power, etc." (Exodus 32:11). Moshe asked to scorn in favor of Israel. It is in *Gematria* בִּידוּד (in the Lord = 28), for it was said: "Only do not rebel against the Lord" (Numbers 14:9). For the written text warns not to convert Him with the Minister of Interior (and at the end, He said, "For My name is in him", to inform you; another version by A.b.A.), for the name of the Creator is carved on his heart. It is in *Gematria* וּבִידוּ (and in his hand = 28). And about this was said, "Then, flew unto me one of the *Seraphim*, with a glowing stone in his hand" (Isaiah 6:6). This one was בִּטְטָרוֹן (*Metatron*).

Subsection ה

הַדְּוָדִיָּה

It is in *Gematria* אֱלֹהִים (there = 36) and also [=] הָאֵל (the God), for he is called by the name of his Rabbi. For it was said: "For My name is in him" (Exodus 23:21). And it is in *Gematria* אֱלֹהִים, which are the things that Moshe said, teaching us that Moshe received the *Talmud* – the לו (26) tractates. It is in *Gematria* the לו *Halichot* (הַלִּיכוֹת, paths) of world. For לו, do not read *Halichot*, but *Halachot* (הַלָּכוֹת, laws), for each single one among the לו tractates is guaranteed to be in the World to Come. And this is the Minister of Interior, who is in charge of the *Torah*. It is in *Gematria* לו, for he stands by the honor. The *Seraphim* are distant לו thousand Persian miles from Him, for one mile of His is seven miles. And one mile is eight thousand cubits, one cubit is four spans, and the span is a whole world, as it was said: "Who has measured the waters in the

Section לב

הִתְעַלְעַלְהָ

Another version is *הִתְעַלְעַלְהָ*; another version is *הִתְעַלְעַלְהָ*. And it is included in this verse: "Do you thus requite the Lord, O foolish people" (Deuteronomy 32:6). And they are the two *Hes* from the dreadful name. And it is a name from the second *ה* of the name *הִתְעַלְעַלְהָ*, which is the first name from the four heads of the Chariot. And the name of this name in four rivers is *Prat* (פֶּרֶת, Euphrates) [and from there, it will separate and become four heads]. From *Brit Menucha* (Covenant of Rest), the fourth way. See above in sign יא (and A.b.A. thinks that the two *Hes* are from the words *הִתְעַלְעַלְהָ*, for from the dreadful name only one *ה* remains).

Section לג

הָאֵל בְּכָל יוֹם בְּיָד כְּזָדָה וּפָן עָלָי עֲלֹז וְיִטָּ
נָלִי לְבָב מִדָּל לְכָל גְּמִי אֶוֶן כְּפֶס לְכָל בּוֹר
שֶׁלֶץ לְבָב וְשֶׁר זִי שֶׁטֶל עֵת עַל

It stems from the acronym of "*Hallelujah*. I will give thanks unto the Lord with my whole heart, etc." (Psalm 111:1), until the end of the psalm. And its power is for the crying lad. Utter the whole recalled psalm to his ear and write on the *Kamea* these recalled names. And after that, write in this language: "For the sake of the name of seventy-two letters that stems from this psalm, that you send a whole *Refua* (healing, medicine, remedy) to *Pelony* son of *Pelony* for the cry, the anger, and the five [evils] that

are in him, *Amen*". May this be the will, and with God's help he will be cured.

Section לד

הִכָּן

It stems from the acronym of "Here is seed for you" (Genesis 47:23). And its power is for infertility. See in book *Toladot Adam Katan* (Births of the Little Man). (A.b.A. said: "I found it written in the book *כי*, and this is its language. For pregnancy, take *טו* [15] pieces of silver from *טו* women that have sons, and that their sons never died, with a complete gift in the name of the Lord God of Israel. And give them to the goldsmith of Israel, and he will make from them one round plate purified from any dross, and carve on one side of it the shape of the letter *ה*. And on the second side, he will carve *הָאֵל לְכָם זֵרַע* [here is seed for you]. And if the letters are protruding, it is better. And put the plate inside three bags, one from white silk, the second from linen, and the third from white silk. And sew it with white thread, and hang it upon her neck at Friday, or at the daylight of Tuesday. And the goldsmith needs to purify before his work. And the drawing will be far from the writing and the *Tagin*. And with God's help, it will be useful.)

Section לה

הָעֵן גָּנַגְגִּי יָד רָתַב שִׁיָּא תִּיר אֲדַעַ תָּוּ יִרָה
הִתִּי יִסָּה וְאָכַ מִכָּל מִיּוֹם עֲנֵץ לָפָא פָּמִי גִוִּי
יִהְיֶה הַבְּמִרִי אֲדַגֵּן

It stems from the verse, "Behold, You have driven me out this day, etc." (Genesis 4:14). And its power is for transferring a man from his place, as it is recalled by me above in another place at length. And it is in the *Nikud* of the verse, and there are those that have only the *Nikud* of the uttering. (And in other books, its power is for the one hit by demons, as it is recalled by me).

Section לו

דּוּבִי־אֵל

It is one of the fifteen powers that are delegated from the Glory. From *Sefer Ha-Plia*, page קיז.

Section לז

הִגַּעַ כִּדְעַ יְיָ כְּוֹאֵעַ

It stems from the acronym of "Sing aloud, O the nations, etc." (Deuteronomy 32:43). And it is a name of thirteen letters that was written upon them by Yehoshua. And its power is for keeping on path with the rest of the names, as it is recalled by me in another place. From the book כִּי.

Section לח

דּוּז עֲלוּם דָּאָא קֵאֵלֵךְ

It stems from the verse, "Do you thus requite the Lord, etc." (Deuteronomy 32:6). It is the head of the first word and the end of the second word. And the rest are also by this way.

Section לט

הִהְיֶה סֵאבִי יִיק רַבֵּךְ יִכְבֵּה הַמֶּכֶּ וְלֹלֵה הֶכָא
מִיֵּת שִׁשְׁרִי פֶרָא טָאִי יִלֵּךְ כִּיֵּעַ פֹּהֵעַ לְוֹוֹךְ

It stems from the verse, "The Lord has taken away your judgments, etc." (Zephaniah 3:15). And say: "May it please you, O Lord, etc.".

Section מ

הִאֵשׁ מִכָּל בּוֹאֵה הִאֵה

It stems from the acronym of "Behold, I send an angel, etc." (Exodus 23:20). And its power is to write it on one glass among of the seven glasses recalled in letter א, in the name of אֵסֶל, sign קְבִיָּא.

Section מא

הָאֵלֹהִים

This name is the combination (*Tzeruf*) of אֱלֹהִים, and its power is to add intellect and wisdom. And it is good to aim at it in the blessing of *Chonen Ha-Daat* (granter of knowledge) in the recalling of the blessing. A hint for the vowel points is: *Shva Kamatz Cholam Cholam Kamatz Kamatz Shva Shva*. From the book *עֵס*. There is another version in which the *Alef* is also with the *Nikud* of *Shva*.

Section מב

הֵשֵׁאֵלֶּה לְהוֹיִימָה

It is the combination (*Tzeruf*) of הֵשֵׁאֵלֶּה לְהוֹיִימָה, and its power is for increasing peace. And it is good to aim at it with the recalling of *Sim Shalom* (put peace). From the book *Shoshan Ha-Sodot*.

Section מג

הֵשֵׁאֵלֶּה בְּאֵשׁ בְּעֵשׂ

It is for quartan fever. Take three leafs of a palm branch and write on the first הֵשֵׁאֵלֶּה, on the second בְּאֵשׁ, and on the third בְּעֵשׂ. And burn the first, and lead the smoke into your nose. And if it will not help, burn the second, and lead the smoke to him [the person with fever]. And with God's help, it will surely be useful.

Section מד

הֵכִי נִצָּחֵהּ אֵלֶיךָ אֵלֶיךָ יְלֵךְ עֵלֶיךָ וְיִי
עֲתָא תִּכְתֵּי יְרֵה אֲבָא בּוֹר טָכּוּ זִזְעִם וְרֵם
לִזְכֹּךְ אֵלֶיךָ אֵלֶיךָ פִּיד וְזִזְעִה דְּרֵשׁ פִּקְמִי יֵצֵק
עֲבָד וְהִי יֵשֶׁע וְכֵשׁ וְיִי מִלְתִּי רֵעָה תְּבוּלִי יִיא
הִלְעִי יִזְעִי וְזֵה דְּאֵבִי וְכֵשׁ וְכֵשׁ וְכֵשׁ וְכֵשׁ
לְבוּא יִים לְבוּי יִקְנִי עֵלֶיךָ וְכֵשׁ וְכֵשׁ וְכֵשׁ

It stems from the three verses, "Behold, God is my salvation, etc." (Isaiah 12:2), "O Lord, You are my God, I will exalt You" (Isaiah 25:1), and "For I will pour water upon the thirsty, etc." (Isaiah 44:3). All are with the vowel points of the verse. Each one is from its source [straight, reversed, and straight]. Its power is for fear and trembling.

Section מה

הֵלֵךְ וְכֵשׁ עֲלֵי אֲבָדִי הֵלֵךְ יְלֵךְ וְעֵת
לְבַת אֶסֶה הֵלֵךְ בְּכֵשׁ רֵוָה דְּתוּי גִּלְגִּים וְיִיר תִּירָה
גִּלְגִּי תִירָה וְתִירָה

It stems from the acronym of the verse, "The secret things belong unto the Lord, etc." (Deuteronomy 29:28). And after that, the second letters return [from the verse] from the letter ה [from each place in which the letter is emphasized, the continuation of the combinations begins by the way of secondary and tertiary]. And so by this way

are all. And its power is for a question in a dream, as it is recalled in another place. See above in sign **נ** and **כד**.

Section מו

הָאֵלֹהִים וְאֵךְ עֹנֵי וְכָל יְהוֹי הַיּוֹהָ הַיּוֹהָ אֲבָגִיתִין
אֶלֶּלֶא אֲבֹוֹהָ

This is the language of the book **כי**. In the hour of stress, one should recall these names, which stems from the acronym of "Behold, God is my salvation, etc." (Isaiah 12:2). And before he recalls these names, he will ask to be given some water for the honor of God. And after drinking, he will recall these names. And he will not be harmed by anything and he will not fear.

Section מז

הִיָּה אֲנִשׁ אֹם יֵאֵר מִדָּהּ וְבוֹ תֵּעַר שִׁדְחִין
מֵאֵל מִפֶּלֶר רִיר יִפֹּ כְרוֹז מְלִי טָקֶת אֲטֹם
לְלֹר כָּאֵת יַעֲם כִּיעַ שִׁרְלִי יֵאֵר דּוֹב שִׁכִּי
בַעַל יִלְשׁ מִיָּב

This is the language of *Simhat Torah*: "Give ear, heavens, etc." (Deuteronomy 32:1), "Drop as the rain, etc." (ibid. 32:2). It is believed that they are formed in connection with these names, and your words will be heard. Until here is its language. Concerning their origin, first divide the verse in three and three. And after that combine the acronyms, after

that the middle letters, and after that the word endings for each triplet. Study well and forget!

Section מח

הוֹאֲלִיָּהּ מִפְּפִיָּה אֲמִצִּיָּה עֶפְפִּימִידֵאל

This is its language by the master revealing the depth of the way of **צנ** (the fast of Gdaliahu): The four animals of the Chariot have four ministers; the secret of the face of man is **הוֹאֲלִיָּהּ**, and the reverse is the fear of **Al YHVH**, and He will illuminate us; the face of lion is the name of the minister **מִפְּפִיָּה**, the face of bull is **אֲמִצִּיָּה**, and the face of the eagle is **עֶפְפִּימִידֵאל**; and after that, when Ezekiel came and changed the face of the bull to a Cherub, it was called Minister of the Cherub with four words: **נְהִיָּה פְסִידָה עֲמֹנִי**. The *Gematria* of these four names is, "Surely the wrath (**זִמָּת** = 448) shall praise You, etc." (Psalm 76:11). Before Ezekiel came, the *Gematria* of the four ministers was **תְּשִׁנָּה** (754), which is **מִדִּין** with a capital *Nun* in *Aiq* [*Beker*], which is **תֵּשׁ**. And after Ezechiel came and inverted the number of all the ministers except **אֲמִצִּיָּה**, the *Gematria* was **נֹו** **אֲלֵף**, and the sign **אֵין א'** was for one thousand (ibid.). (A.b.A. thinks that it should be said **עֶפְפִּימִידֵאל**. And then, it is in *Gematria* **מִדִּין**. And what he wrote, except **אֲמִצִּיָּה**, is in *Gematria* **נֹו** **אֲלֵף**, meaning that the names of the ministers that were before Ezekiel came, except of **אֲמִצִּיָּה**, which is in *Gematria* **תְּרוֹז**. And after Ezekiel came and changed their names, the *Gematria* of the four names was **תְּמוֹז** [448], the number of all **אֲלֵף** **נֹו**. So said A.b.A.).

Section מט

הַעֲלֵלְפוֹנִית

It is there (1 Chronicles 4:3). The name of their sister is הַעֲלֵלְפוֹנִית, and Rabbi Shlomo Loria wrote in *Masechet בב* at the end of chapter about the one selling a ship, that it is a name for an evil spirit. See there! It has to be written in a *Kamea* like this: הַעֲלֵלְפוֹנִית הַעֲלֵלְפוֹנִית. (A.b.A. said: In another place, I found written that it is for an epileptic. In that exact hour that he will write these names on his forehead, the spirit will speak. And this is what he should write on his forehead: הַעֲלֵלְפוֹנִית בְּרַפְטִיָּאל. Until here. It does not seem that the first name is wrong, and what is written above is the essence.) In the *Midrash*, section וְשִׁי, chapter י, it was said that the wife of a deceased was called הַעֲלֵלְפוֹנִית, for she saw an angel – for she faced the angel. And there was no shade, but only the angel. As it is written: "Forasmuch as they are come under the shadow of my roof, etc." (Genesis 19:8). See there!

Section נ

הַפֶּשֶׁכֶּם אֶל הַיּוֹזֶת

It stems from the verse, "You shall not suffer a sorceress to live" (Exodus 22:17). And see in letter נ, sign בּוֹא.

Section נא

הַהִידוּפֶת

I have recalled to you יֹאדִירוֹן, the honorable and the dreadful redeem your splendor. From *Sefer Ha-Plia*, page רכב.

Section נב

הוֹא

This name is one of the seventy-two. As the *Havayah* revolves in the combinations of the seventy-two, so is with הוֹא. From *Sefer He-Plia*, page תכו.

Section נג

הוֹלִיגֶעַ

This and your years will not complete the wheel of your witness. It is one of the forty-two names. From *Sefer Ha-Plia*, page רכב.

Section נד

הוֹדִי כִרְבָּא מִלְּהַקְמָב רוֹשִׁימָב הַדְּמוֹעַ יִלְגֵּר

This name stems from the verse, "Will I bless the Lord, etc." (Psalm 26:12), with the inversion of the words.

"The show of countenance does witness against them" (Isaiah 3:9), like this: **הי כף רישו תיו פא נון יוד הא במם עין**. And the *Nikud* is as the sum of **ענתה**. **נון תיו הי בית במם** (she answered them = 567), from the forty-two ways. When you look at a man, aim at looking at the man as it is mentioned, and from the side of his front, like this: **יוי**. And intend to continue from the forehead to the nose, and from there to the eyes. And aim at the name **בוטטורון**. And after that, aim at the verse, and say: "May it please You, O honorable, dreadful, magnificent, splendid, holy, lofty, summoned, and blessed Lord, the praised, exalted, overturned, firm, and explicit; it is revealed and known to You that we have neither lights nor fasts, neither prophet nor foreseer; and I came before you by the power of this name: **היה ויהי הויי ירן עפניאל**". And recall the name, and aim before wherever is His place of honor, in order to admire His crown. And he should not stop, and he will keep silent for one hour. From the Gate of Unions.

Section סא

התך

This **התך** (melted) is in *Gematria* Daniel (**דניאל**), for all the words in Kingdom are taken orally and seriously. If so, it should be "וזתך" (take an oath, decide). But the Righteous Cause governs the world, and you should not do against His will, even if he sits in the greatest secrecy, just as this is now in the exile, for His governance is not public. Therefore, His name is in the exchanges (*Chiluf*) of His rewards, as it is known that **דא** is exchanged with **זית**, and from **וזתך** it becomes **התך**. And **התך** are also the

letters of **תכה** (strike), the light for the skies. [Daniel thinks that it is in *Gematria* **צה**, for this is the *Yichud*, which will always be **יהיה אדני**. And with this, the name **תכה** (defeat) is sweetened, for it is the name of *Gevura*.] See in letter **ת**, sign **א**, and in *Peulot*, page **תקמו**. The name **תך** (melted) is the exchange of the name **אל** in *AThBaSh*, and this is the matter of **התך**. This is the Daniel of five *Gevurot*. **תך** (**הדין**) (the judgment) is sweetened by **אל**, which is the exchange of **תך**. And this is **דניאל**.

Section סב

הפכאל עפכאל סוראל ערפאל

These are the names of the angels. Their power is great by adjuring with the name **סמאל אפאל טמטאל**.

Section סג

הפיגה הפיגה יקם מבן דקו לשית וקו מבכא פרקון לפנה כלוח וזומה פקק בדון המוני יה צבי שזות סיג הטין לס

To transfer a man from his place, write these names, hang the writing under the wings a pigeon, and send the pigeon to its way. And when you write the names **הפיגה**, etc., until **לס**, further write: **אתון עמודתא קדישיא** (Way of the Holy Name), reveal *Pelony* son of *Pelony*, and transfer him from his place, his house, and his city. And bring him to such and such place, *Amen*. Be this the will. Blessed be the name of His honorable Kingdom forever and ever". (The

young A.b.A. said that on a pamphlet from which he copied another name was written after the name פרקון. And because of the great antiquity, he did not recognize it well. And he thinks that it is also פרקון, and it is doubled.)

Section טד



For the penalized Ishmaelite, when the woman gives birth, take a fowl and slaughter it by a burning candle. And take the head, the heart, and the gizzard, and insert the spear into the head from eye to eye. And then, [insert it into] the heart its breadth long, but not with its spike. And then, [pierce] also the gizzard its breadth long, and insert the spear with these in the lintel of the opening of the room in which the procreating woman lies. And after that, write on paper four writings in four small pieces in this form. Do not drop anything. And before everything, prepare for yourself two quill pens and ink, and soak a little saffron in water in order to draw with it the names and the shape as it is recalled above. And the paper will be so small, enough only for the form that I wrote. And [write] this name, the vowel points, and the line between it and עידי. And write the Shin and the Yud of עידי with saffron with one quill

pen, the Dalet of the name עידי, and also the Tagin of the Shin. And the Yud, write it with ink with the second quill pen. And after that, write those three letters in the angelic writing, as it is recalled above, with saffron. And watch and do not drop anything. And after that, send everything to the procreator, and insert the whole writing into the first wall of the room in which the procreator actually is (even in the sheets of the mattress) according to the four winds from the inside – even in the פירדג, in the Ashkenazi language. And take the book twenty-four in one volume [meaning the Torah], and open it wherever you want. And place it open above her head all the thirty days, day and night. And the above spear will be on the lintel in a height that you choose, only directed toward the middle of the opening. And then, do not fear the nights and the sorceresses. From the book *Zevach Pesach*, from the name of the holy Mekubal Rabbi Muhara"m Israel Halevi, who gathered it from a book of practical *Kabbalah*. And there, it was called House of Israel, and it is alphabetical order.

Section טה

האזכרות

It stems from the verse, "Behold, You desired truth, etc." (Psalm 51:8). And its power is for a question while you are awake by a quill pen. From the book תערוח.

Section טו

Subsection א

It stems from the verse, "Behold, You desired truth in the inward parts, and in the hidden part [the heart] you shall make me to know wisdom" (Psalm 51:6). Its power is to know the future and whatever one wishes. Take a gold ring with no stone, with a setting fixed in it. And take a white linen thread, and tie the ring at the edge of the thread, so that the front of the seal of the ring will be hung down. And tie the other side of the thread to the finger that is close to the thumb of your right hand (A.b.A. said: In the book כ"י, it is said to take a silk thread and tie it to the finger of your left [hand]; and it will be pulled behind the rest of the fingers; and hold your left with your right hand with the ring, etc.). And hang the ring in the air in the exact middle of one slightly wide copper vessel. And think about the question in your heart, and say: "If it will be so and so, move from north to south, and do not move from south to west". And after you think about the question in your heart, say the verse, "Behold, You desired truth, etc.", for three or seven times. And then, the ring will move and hit the sides of the copper vessel. And if you wish to do it again, say it reversed: "If it will be so, move from east to west, and if not, move from north to south". And in the book כ"י, A.b.A. found that it is mentioned, and this is its language: If it does not run, tell it run, and if it does not run with strength, say from itself, "Ring in the Lord of the World, God 'rebukes the sea, and makes it dry' (Nahum 1:4); it is He 'Who shakes the earth out of her place, and the pillars thereof tremble' (Job 9:6) in the abode of the *Cherubim*, Lord of Israel is His name (and you will run with strength)". And it will immediately run. And it is better

that you say the recalled verse many times until you complete the answer. And after that, rest and do not move in a direction, but in disorder. And after that, rest completely, and direct [your attention] by uttering the recalled verse, for the letters טבעת (ring) are hinted in the words בטווחות וזכמה. תודיעני (in the hidden part you shall make me to know wisdom). And it also seems to me that you need to aim at one name of seven letters that stems from the acronym of the recalled verse, "Truth in, etc." (Psalm 51:8), in the *Nikud* of the verse itself at its place.

Subsection ב

Also if you wish to know how many hours from today and also all that you wish to know from the power of its movements and strikes.

Subsection ג

Also, if you take one small stone and make everything as it is recalled above without any adjuring – only from that which was said – [add]: "The world is that you tell me the truth". Until here is the actual writing of our teacher, Rabbi Chaim Vital.

Subsection ט

הַאֲזַנְתָּ בְּיִזְוֹת



A.b.A. said: I wished to inform you, dear reader, about the name and its actions that were already copied by my brother, the Rabbi our master, Rabbi David Amado, from the book כ"י of our master Rabbi Chaim Vital of blessed memory. And they are divided into two actions. The seal was written first. And say the psalm, "The heavens declare the glory of God, etc." (Psalm 19:2). And in book כ"י, [it is written to say it] for three times. And aim at the name עִזִּי – the heavens are [full of] the glory of His hands. And say this adjuring: "By itself, the ring will escape, and the sun will sanctify by the name of the Creator. And by the power of the heavens and the earth, tell me if this wish of mine is true". And do as in section ב, where I made for it a surrounding frame and nothing more (and the knowledgeable answer moves towards what will be its name; the spirit walks toward an arranged answer). And these are sealed and closed things. And after that, it was written on the adjacent page [in the writing of David Amado: In order to know what will be, take a ring, etc.]. And I trusted my knowledge, confirmed, and mixed them in a mixture with an approved *Kollel*. And this is the order

of the action: To know what will be, etc., take a gold ring, etc., and think about the question in your heart [and make the above seal]. And first, say the Psalm of the heavens, etc., and say this adjuring – "From itself, the ring, etc." – until its end.

Subsection ה

A.b.A. said: After I have written this law for the mixture [meaning the mixture of both actions], the eyes of the recalled Rabbi saw the work connected with an answer. And I will not straighten up [things, so that you can understand them]. And he told me to take the complex [the square in the previous point] outside this standing point. And it is like this: Write one square, and inside it [the letters] *AThBaSh*, as it is recalled above. And draw with your mind each letter from them in the square in one spirit from the four spirits. And say the recalled psalm and the recalled adjuring until "This is my wish" – and also the rest, the beginning, and the end [i.e. the action of the ring is an action by itself, but he shortened by copying the words of Rabbi Daviv Amado mouth to mouth to Rabbi Eliezer. Then, according to his opinion, during the action of the ring there is no need to say the adjuring and the psalm]. From what was said, I still did not understand about the back end of the stone. See above: "No adjuring". Listen to his claims about using the ring with adjuring, [what according to Rabbi David Amado] is without an adjuring at all.

In typeset, Letter *Vav* (ו)

Section נ

Subsection נ

ו	י	ה	ע	ו	ה	ד
פ	י	ה	ו	ז	ז	ס
ו	י	ה	פ	ל	ל	ל
ו	ת	ה	ע	ז	ז	ר
ה	י	ה	ו	פ	פ	ה

ו	י	ה	פ	ו	ו	ה
י	י	י	י	י	י	מ
ע	ז	פ	ז	ע	ז	ג
מ	ז	ל	ז	ז	ז	פ
י	ס	ל	ל	ר	ר	ה

ו	י	ה	פ	ו	ו	ה
י	י	י	י	י	י	מ
ע	ז	פ	ז	ע	ז	ג
מ	ז	ל	ז	ז	ז	פ
י	ס	ל	ל	ר	ר	ה

ו, etc. stems from the verse, "Then stood up Phinehas, and wrought judgment, etc." (Psalm 106:30). And in each word is included הו"ה, and its secret is for a plague – Heaven forbid – when you write on a *Kosher* parchment,

"For His angels, etc." (ibid. 91:11). And see in letter נ, sign קנה (A.b.A. said: After I saw from our Rabbi, our master Rabbi Chaim Vital of blessed memory, that the order of the name is as the second shape from above to below, that five הו"ה are also arranged from above to below, and that they repeat again until the word ותעזר, I saw again from the Rabbi the sacrifice for *Pesach* (זבח פסח). He wrote three species with the combination (*Tzeruf*) of the recalled verse, and two of those are similar to these. But these were changed in their shape. The drawing of one is not the drawing of the other, and this is תנא (451). And what remains of the shape – the third written one – is in front of you. And the division is between it and the second one, for at the end he combined the three letters together).

Subsection ב

A.b.A. said: I found it written in the book כ"י, and this is its language. It is for those sick with blisters. It is very useful when it is written on a *Kosher* parchment by the servant of its name in *Ktav Ashurit*, [together with] the verse, "Then, he stood up, etc.", as a second seal. And after that, [it should be written]: "For He will give His angels charge over you", יודך, "To keep you in all your ways", ככלך. And after that, one will write the verse as the sum of the letters of the lad's name. For example, if his name is רוד, he will write a verse that begins and ends with the letter ר; and the second verse will begin with the letter ו and end with the letter ו; and the third will begin with ו and end with ו. And after that, he will make two circles like this: One from the right side, and another like it from the left side. And inside of them there should be the seal of Salomon, and in the

middle of them it will be written: "Cure from the heavens for *Pelony* son of *Pelony*". And he wrote it from the book *Mishnat Chasidim*, קג, page ב, that you need to catch the wanderer on Wednesday, etc., as recalled above in letter א, sign קג. And all that is written there is to say: "I hereby gather, etc., for the keeping of *Pelony* son of *Pelony*. And so is for the thing, etc.". And with God's help, it will be useful. What he wrote inside the two seals, על צבא (unto the Host), is the *Gematria* for טפטיפיה written on the edges of the seal. And see ahead in letter ט, sign א, section א.



Section ב

וְכָל אֲבוֹתָיו וְכָל וְלִבְּ עֲדֵי עֲדֵי דֵשׁ דֵּשׁ
יֵשׁ יֵשׁ

It stems from the verse, "And your threshing, etc." (Leviticus 26:5). And the six combinations (*Tzerufim*) of עדי are the combinations of דיש (threshing). And write it on a *Kosher* parchment of sheep. Its power is for saving oneself from a plague – Heaven forbid. And [also, write]

the name of that month, and place it on the entry of the house (A.b.A. said: In another book, I found written with also the combination of that month. See ahead in letter י, sign פב and צו).

Section ג

Subsection א

וּפֶת זֵאִי כְּתָא רַבִּב תִּרְר יִיה. אַתֶּם תִּיֵּא בִּי
רַצֵּכ יִזֹּר תִּקּוּ יוֹה. יֵאֵא עֶפֶר קֵאֵן וְתֵא בִּבֵּ
וּרְכ אִיר

This name is called 'recalling the covenant' (זכר ברית), and it stems from the verse, "Then, I will remember My covenant with Jacob, etc." (Leviticus 26:42). And see above in sign קא and קג for another name that stems from the recalled verse. And this is the adjective: "I will remember, etc. (וְזָכַרְתִּי)". It has ס signs, and above it there is the resolution of the prayer fasting in the name of ופת, etc. Until here. In one writing, it is written that one should say this verse each day. And after that, he should say: "May it please you, ministers of remembrance who are called ופת, etc., to remind me everything that I will study and hear today and in each day from what my heart desires to keep, so that I will not forget something from the words of the *Torah* of the Living God forever". Then, he should say: "With what shall a young man keep his way pure, etc." (Psalm 119:9), "O how I love, etc." (ibid. 119:97).

Subsection ג

A.b.A. said that in the book **כי** he found this written: For recalling, write this seal on the first of the month of *Sivan* with holiness and purification. And keep it inside a book of *Torah* until the first day of *Shavuot*, so that it will be read in public. And after that, tie it to the wing of your clothes. And it is said that this seal was found in the wing of the cloth of Rabbi Akiva during his execution. And it stems from the verse, "Then, I will remember". And this is its shape. (See above in sign קנ"ד what I wrote there. From the name of *Sefer Mapae*"ה).

ופת	ואי	כתא	רבב	תרר
ייה	אתם	תיא	כיו	רעכ
יזר	תקי	ייה	יאה	עפר
קאין	ותא	בכו	ורכ	איר

Section ד

Subsection א

והכלוי תפיופ מיפתו גלגלא עלגבדת השיגלע
ילעאבו תאשכלל

It stems from the verse, "And Timna was a concubine" (Genesis 36:12). From our Rabbi Bechai, and this is his language.

Subsection ג

ופלגנאכלק תהגועליל מתשפערפמ
ניקולעל עהאלותאת

I found in an old book a combination like this, and in the Book of Formation the order ends like this. And it is for the leap (*Kefiza*) of the way. And one should say: "Please, Lord, command these names to help me, *Pelony* son of *Pelony*, so that I will reach my destination". And it surely needs also a *Nikud*, and the *Nikud* is of the verse itself.

Section ה

ומכ לוב אעו ידד ככי ליה משו שכה
הגם לעל בלא ויא אות אדה לעם אנש
הגכ לון

It stems from the verse, "And Moshe was not able, etc." (Exodus 40:35). The power of this name is for quartan fever and for each thing, by combining it with its source יהודה (A.b.A. said: See above in letter א, sign ר, section ג. And from there, you will know its merit. Take it, bring it in the *Nikud* of the verse, and aim at it by calling it).

Section ו

ואע געב זוזוז מיני יהודה

It stems from the verse, "But Noah found grace, etc." (Genesis 6:8). Its power is for finding grace in the windings

of God. And see above in this letter, in the signs **מוז קכג**
קכד קכה.

Section ז

ווי ייז קגין זולו אבמה לון ייד. דכו ודה. אאן
 תתה. אהו דמי ריע תבמ וור וען ידבמ
 זורבה.

This great name stems from the verse, "And Elijah took his mantle, wrapped it together, smote the waters, and they were divided hither and thither, so that they two went over on dry ground" (2 Kings 2:8). And it stems like this until the name **וור**, which is in acronym until **אדרתו** (his mantle). And after that, it repeats with the second letters from the head of the name, from **ויגלם** (wrapped it) until the *Vav* of the word **ויזעו** (and they were divided) of the name **וור**. And after that, [it repeats with] the final letters from the *Yud* of **ויזעו** until the *Resh* of **ויעברו** of **וור**. And after that, [it repeats with] three final names of the last *Vav* of **ויעבור** and of **עניהם בזרבה** (they two on dry land). And through Elijah of blessed memory and Elisha of blessed memory passed the waters, three fasts are needed. And by standing on the riverside, one will adjure **נדרים** the angel, **רדטיאל**, and **מעכיאל**, who are in charge of fountains, rivers, and lakes, so that they will tear the waters apart in front of him.

Section ח

והו ילי סיט עלמ מהש' ללה. אכא ודה.ת
 הוי אלד לאו הדיע יול סבה. הרי הקם
 לאו הלי לוי פדהל גלף יי' במלה. זזהו
 נתה. האא ירת שאה. ריי אום קרב וש'ר
 ייזו לדהז הוק מוד' א'י גזעם רהע יי'
 הדה. סוף וול ילה. סאל ערי עשל מיה
 והו ד'י הוזש' עבם ג'א אית מבח. פוי
 ג'ם ייל הרוז סער ובמ ידה. עלו במוזי
 דבמ מוק איע זכו ראה. יבמ ה'י סום

It stems from the three verses, "ויסע", "ויבא", and "ויט" (Exodus 14:19-21). And they are in *Chesed*, *Gevura*, and *Tiferet*, and the vowel points are as we saw in the ancient books. But in *Pardes [Rimonim]* it is written that there are vowel points according to the teller that are *Segol Shva Segol* under each name in this way: **והו**, etc. And their source is **אדהיה**. And in this way, one uses the strongest, and see there. The Tzioni wrote that you should arrange them in nine methods, eight [names] in each method.

A.b.A. said that he found written in the book **כי** the seventy-two names, their stem, their quotation, secret, interpretation, and action. And in another place, he found written from where were written *Sefer Ha-Cheshek* (Book of Desire), the angels, and the use. And they receive from the name of seventy-two [letters]. Moreover, the power of

each name comes from the seventy-two names. And therefore, he wrote each angel under each name from the seventy-two names, and every man is in his [proper] place by the name within him.

I, the young A.b.A., found from our Rabbi, the divine Rabbi Moshe Cordovero, in his interpretation of the *Zohar* a part [called] Song of Solomon, in which he talked at length about the details of the seventy-two names and its branches, and this is its language. There is also a great secret in this name in general, and it will be an introduction for the explanation of the name in particular. And it is that the secret of the beard is that it is in *Bina*, and it is the beginning of its continuation from *Chokma* and *Bina*, which are special. And it is a secret from narrowness. I called יד the clouds in space. יד is the secret of יד, which are three corrections of the beard from the footstools of *Keter*, which are called small gates. And they are the beginning of the growth of the beard, which is the secret of the beginning of the growth of the *Havayot* in order for them to be in the secret of the beard – which are the nine corrections beginning from life, blessing, and tie, such as those coming from the mouth. And therefore, this name will be divided into two parts, which are לו לו (to him, to him). The first head is ודו. The second head is אני (I), being in the secret of the beard; its merit is to rescue during distress, and for that reason we say, “אני ודו, save us please”. And so, this secret was recalled in section *Shelach*, in the salvation from the sea. And the meaning of אני ודו is two-faced: *Malchut* is called אני, while *Tiferet* is called ודו. And these names are with no doubt related to them. And they are the secret of the seventy-two that are divided into nine parts, which have eight [names] in each part – in each correction (*Tikkun*) from the nine

corrections. And now, with God's help, we shall interpret each name.

Subsection א – From Sefer כי

The first name is ודו. Its angel is עזריאל. It is useful for a few actions with other angels.

Its secret is the name דוד by the small calculation. And its secret is, “The Lord is ‘good’ (טוב) to all” (Psalm 145:9). And the gate is ודו, and its secret is, “The spirit of man is the ‘lamp’ (נר) of the Lord” (Proverbs 20:27). It is the origin of the *Neshamot* above. And this name is one out of seventy-two bridges of grace made by the Lord with man, in whose nose He breathes the *Neshama* of life in order to be as one [with him], etc.

From Rabbi Moshe Cordovero

ודו

Under his government are three servants. The heads of their names are called by the letters of the name, for each first letter sucks from the first letter of the name. And they are ון, ל, ו. And since the foundation of the name is in *Chesed*, each one hanging down from it is sealed with the name אל. But the name of seventy-two [letters] is all in *Chesed*, and its root is the name יד. And there are two roots in the superior beard – יד, ד – meaning the name יד in *Chokma* and the name אד in *Chesed*. For this reason, the second that will be included in the first between the two sources is either within the source

of אֱלֹהִים from the side of *Bina*, or within the source of יְהוָה from the side of *Chokma*. And its action will change according to its inclination, whether toward *Chokma* or *Chesed*. And this matter is for the whole name, and the generality of the name is in the source. And its use was interpreted by me in the book, and this name is בִּיָּה (in the Lord), as the matter of "For בִּיָּה YHVH is everlasting strength" (Isaiah 26:4). And it is אֱלֹהִים, and it is a good name. And its power is for a charm. And the secret of this name orders the two *Vavs* – *Tiferet* and *Yesod*. And the *Malchut* of the Lord is between both, for like this it will ascend to *Yesod* in order to be in contact with *Tiferet*. And this name exists from the *Havayot* in the combinations of the name דְּוִיָּה. And for this reason it is a head for the name under which all is in its government. For concerning half the name – thirty-six – its head is אֱלֹהִים (I). And before this will be וְדָוִי אֱלֹהִים, a head for the male of וְדָוִי. And a head for its half is a female אֱלֹהִים. And from below to above it is "אֱלֹהִים וְדָוִי; please, save", as in the matter of "Save with Your right hand, and answer me" (Psalm 60:7). And in section "Concerning the causes", I have interpreted its six parts for the male and the six for the female as they are divided in the other books. And usually, the name וְדָוִי orders the *Tiferet* acting in *Chesed*. And it is known that the secret of וָו (Vav) in its filling is in *Tiferet*. And it is the secret of וְדָוִי, for the letter דָּ is the letter א. All is one single matter, and its secret is 1 – the six limits. And it will enter inside it six within six – the secret of five, which is אָו (or). They are five special [things], and they are אֵלֶּף (*Alef*) or five branches. And they are הָא (He). And for this secret, the הָא will be filled with אֵלֶּף. When they are in the secret of אֵלֶּף, they are higher than *Bina*. And when they are in the דָּ, they are lower than *Malchut*. And for this reason, the

name orders the existence of the superior *Yichud* (union), for it is a name for all the names, and it is טוֹב (good). In other words, the Lord is good to all.

Subsection ב – From Sefer כִּי

The second name is יְכִי. I did not find for it an angel, but only a name that stems from the verse, "I am the Lord your God" (Exodus 20:2), written with the letter א (section קוֹז). And the power of the name is to lift the sparks of holiness.

It is the *Yud* from the name אֱלֹהִים, and the *Yud* from the name דְּוִיָּה. The *Lamed* of its name is full, and the gate of יְכִי בְּכֶם is in the secret of the בְּאֵר (one hundred) blessings (A.b.A. said: In another book, I found written that to drive away a demon say three times on a new pot filled with pumped water the psalm, "Lord who shall sojourn in Your tabernacle" (Psalm 15:1). And wash with it the one in which is the spirit or demon. And its name is: יְכִי יוֹד. And say: May it please you, the great name יְכִי, to remove each demon and pest from *Pelony* son of *Pelony*. And the sick will drink from the water and bathe his face – hands and legs – with the remainder.

From Rabbi Moshe Cordovero

יְכִי

Under his government, there are three servants. The heads of their names are called by the letters of the name, for each first letter sucks from the first letter of the name.

And these are: **יְתִיאֵל קִלְעָל יוֹאֵל**. This name is the multiplication of **יָם וַיּוֹן** (day and Nun), and according to the what they say, the multiplication of **הַיָּם זִמְשִׁים** (the sea is fifty). And it is in *Gematria* **כוֹוִידוֹ**, and it is good to recall them for trembling.

Subsection 1 – From Sefer כִּי

The third name is **סִיט**. Its angel is **סַבְטִיאֵל** for prayer, and also the angel **עֲלִמְיָאֵל**.

Its secret is **עֲדָה** (congregation), and they are Israel. And they are called a generation that is all knowledge, and the gate is **סִיט זִזְנָם** (free) is the *Torah* that was given to man for free, and the point are the living beings endowed with free will. **יִי** is the secret of the **הוֹדָה** – blessed be He – Who is the addressee of the offering. And the free *Ofanim* bestow, and here is the gift, etc. Another secret of **סִיט** is **טִיב**, which is in *Gematria* **הַעֲוֹב** with the *Kollel* of the *Torah*. The living beings are **סִיט מוֹי**: “The day that you stood before the Lord, your God in Horeb” (Deuteronomy 4:10). You have an everlasting standing place by the power of that day when the *Torah* was given. And for the nations of the world, the secret of that day is that the great nation was given to the sons of Israel. And the writings say: “I will send My terror, etc.” (Exodus 23:27).

From Rabbi Moshe Cordovero

סִיט

Under his government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And these are: **סַבְטִיאֵל יוֹפְפִיאֵל טוֹבִיאֵל**. And this name is **אֲנִי זִי** (I am alive). And in *Gematria*, it is **זִזְמִיאֵל**, and it is good for fever.

Subsection 7 – From Sefer כִּי

The fourth name is **עֲלָם**, and its angel is **סַנְטִיאֵל**.

It is a secret, and it makes **לָעָם** (unto the people). “Know the statues of God and His laws, etc.” (Exodus 18:16). And its secret is **עֲמָל** (trouble). “But man is born unto trouble, etc.” (Job 5:7). And this name in the small calculation is **יָד** (hand = 14). And the name is made out of **יָד כוֹוֹ**. And the gate of **עֲלָם** is **זָכִי**, and its secret is **לָדָב**.

From Rabbi Moshe Cordovero

עֲלָם

Under his government, there are three servants. The heads of their names are called by the letters of the name, for each one of them sucks from the first letter of the name. And these are: **עֲנִיאֵל לִכְמִיאֵל מְשִׁאֲעִיאֵל**. It is **לָעָם** (for the people), for its power is to remove a nation as the matter of “That the Lord will punish the host of the high

heaven" (Isaiah 24:21). In the high heavens, He moves His minister from above, and after that His nation and people below. And for this reason, He combines above **לעם**, which is **לְטַמֵּאֵל**. And it is good for opening the heart. And for that person whose heart is stupid, it will be useful to recall.

Subsection ה – From Sefer כ

The fifth name is **מֹדַעַי** with the name **אֱדֵלְמוּדָה**. And it is also **אֱדֹמֶדֶשִׁי**. Write it on a deer's parchment while adjuring **מִיכָאֵל**. The dead will be saved from hell. And place it in his mouth.

Its secret is **אֵל עֲדֵי**, which was given by our father Yaakov of blessed memory: "God the Almighty give you mercy before man" (Genesis 43:14). And the hint at them is the word of the man whose name is known to be as the name of his Rabbi. He is **רַפָּאֵל**, the angel whose secret is man, as the name of his Rabbi: "God is a man of war" (Exodus 15:3). **מֹדַעַי** is the name **מֹדַעַי** in mercy, and its secret is **אֱדֹמָה** in mercy. And inverted, **מֹדַעַי** is Moshe **מִטְטָרוֹן**, the Minister of Interior. And it is good to recall this name in a danger and in any trouble. And one should aim at the name **אֵל עֲדֵי**, which is its secret. And it is very good for wishing rain, and the secret of **מֹדַעַי** is **בִּגְעָם** (in rain). And its *Havayot* are **יָאֵי**, which is the secret of **אֲדִירָה**. And its *Ofanim* are **בֹּאֵן** (refusing). And its secret is an angel, and it is the secret of the honorable Name, the special Name. And the gate of **מֹדַעַי** is, "He set (**יָצַב**) the borders of the people according to the number of the children of Israel" (Deuteronomy 32:8). And the secret of

אֱלֹהֵינוּ is that none is as in "As the Lord our God is in all things that we call on him for?" (Deuteronomy 4:7).

From Rabbi Moshe Cordovero

מֹדַעַי

Under his government, there are three servants. The heads of their names are called by the letter of the name, for each one of them sucks from the first letter of the name. And they are: **מִיכָאֵל הַזְּנוּיָאֵל עֲבֵדֵי יֵאֵל**. This name is **אֵל עֲדֵי** and is also **מִשְׁדֵּה**. The fathers wished to use this name, **אֵל עֲדֵי**, until Moshe came and their said: "And I shall fear, etc.". And it is good to recall them in the sermon. Furthermore, the one who recalls it in purification when exiting the city will have its help in the danger, for it has the power of saving within. A thought was handed to me in stealth: It has the power of not drowning in water when one recalls it, and it is for pondering without distraction. And it will take us out toward the dry land: "And she called his name Moshe, and said: Because I drew him out of the water" (Exodus 2:10).

Subsection ו – From Sefer כ

The sixth name is **לִלְדָה**. Its angel is **גְּבִרְיָאֵל**, and it has four angels: **וְהָיָאֵל יִפְיָאֵל וְחִסְדִּיָּאֵל סִנְבִּיָּאֵל**.

It is the secret of **אֲדִנִּי**. Its secret is, "Be silent (**דָּם**), all flesh" (Zechariah 2:17). And it is the secret of a completed **אֱלֵה** (praise), and it is mixed with rigor and mercy: **דָּלֵל** comes from **אֲדִירָה**, **יֹדֵד** from **יִדְדָה**, and **דָּן** (judge) is in the

middle. And it is surrounded by mercy on each side and corner. And the secret of the Temple of God is like this: **יֵאֱדָרְיָהּ**. And it is the gate through which the prayers enter, and it is the secret of the twenty-two letters of **אֱדָרְיָהּ**. By filling them, you will find **הַס** (65) words, and its secret is **מִכָּדָה** (plague), if Israel will break the rules of the *Torah*, etc.: "And the Lord smote the people with a very great plague, etc." (Numbers 11:33). And if Israel repent, the plague will return with the inversion: "My flesh longs for You, etc." (Psalm 63:2). And the *Havayot* of **אֱדָרְיָהּ** are **לָלוּ**. Their secret is, "The mercy (**וְזָסָד**) of the Lord is from everlasting, etc." (Psalm 103:17). And also the *Havayot* of the name are **מִמָּא**. **לָלָה**. Its secret is **כִּסֵּא אֱדָרְיָהּ** (the throne of God), and the gate is **כִּכִּי**. Its secret is **צֵל** (shadow), and it is the shadow of *Shaddai*. And this was found out by Israel, and the *Schekina* was revealed to them – i.e. the name. And its secret is, "it **קָל** (swiftly) comes".

From Rabbi Moshe Cordovero

לָלָה

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each first letter sucks from the first letter of the name. And they are: **לָלָה בְּאֵל לָלָה תִּזְכָּתִי אֵל**. This name is **הַכְבוֹד** (the honor is in God), for before He is blessed, He tells the prophet the likeness of His honor.

Subsection 1 – From Sefer **נִי**

The seventh name is **אֶכָא**. Its angel is **אֶפְנִיָאֵל**, and his angels are: **עֲזַרְיָאֵל טַרְסִיָאֵל**. If you adjure them by this name, when it is included in **אֶדִידָהּ**, your enemies will be blinded.

Its secret is **אֶדִידָהּ**, a great and holy name for opening the heart of him who recalls it three times with direction. And the secret of **טַרְסִיָאֵל** is a clothing for the Explicit Name that is called the name of twenty-two letters: **אֶנְקָתָם פִּסְתָּם פִּסְפִּסִּים דִּיּוֹנָסִים**. Its secret is, "All the tribes of Israel together (**וְיִזְדָּהּ**)" (Deuteronomy 33:5). The *Havayot* of this name are, "Unto God, who answered me in the day of my distress, and was with me" (Genesis 35:3). And it is good to recall it always, for it is for Israel at any time. Its *Ofanim* are **פִּפְפָּה**, and its secret is **רַם** (lofty) – sitting on a high and lofty throne, "For though the Lord be high (**רַם**), yet He regards the lowly" (Psalm 138:6). The gate is **אֶכָא תִלָּה**, and they are the secret of the head of the concealed heads from the thirteen *Middot* of mercy. And inverted, it is "To give prudence to the simple" (Proverbs 1:4).

From Rabbi Moshe Cordovero

אֶכָא

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each first letter sucks from the first letter of the name. And they are: **אֶדְבָרְיָאֵל קְרוּבִיָאֵל אֶשִׁיָאֵל**. This name is in *Gematria* **אוֹזִיז**, as in the saying of "And My hand take hold on judgment" (Deuteronomy 32:41). When one is being

blessed, he subdues his right hand. Then, he is the *Midda* of mercy. And when he subdues his left hand, he is the *Midda* of justice.

Subsection ח – From Sefer כ

The eighth name is כדת. Its angel is בגיא – another version says ביגא – and also the angel אוריאל.

This name is included with the name of forty-two [letters], and the secret of the superior *Chashmal* (electrum) [its aiming is as it is explained in letter א, sign קצו, section ב, and in the letter ע, sign כ, section א; and about the matter of the superior *Chashmal* written here, see at length in letter ע, sign כ, section ב, §]. The *Havayot* of this name are אאא, and they are the secret. And he shall utter three לף לף: אלפים in a parable, and three concealed אלפים: לף. Their secret is, "Put off (על) your shoes" (Exodus 3:5). By putting off the turbid material, you remove it away from yourself, and you will witness pleasantness, etc. The secret of של is בושעל – i.e. with the *Havayot* of man, etc. With all this, he will return, etc. And about this, it is written: "Though I sit in darkness, the Lord is a light unto me" (Micha 7:8).

From Rabbi Moshe Cordovero

כדת

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each first letter sucks from the first letter of the name. And

they are: כנתיאל תקלימאל תומיאל. This name is העוש, and it is good for punishing. The letters תכד are הכת. With it, Moshe our Rabbi of blessed memory stroke the Egyptians.

Subsection ט – From Sefer כ

The ninth name is דזי. Its angel is עניאל, and his four angels are: קבציאל טוביאל צדקיאל מיכאל.

It is the secret of אדוי, the vessel of our Lord – blessed be He – that are called *Havayot*. And they are the letters אנקתם, and the name is also טודד and the name אנקתם [it seems to me that from what is written here the name אנקתם is the name of twenty-two letters, and כב is the *Gematria* for דזי]. Its secret is, "That goodly hill-country (הר)" (Deuteronomy 3:25). The gate of דזי is עצם – the whole *Torah*. The *Ofanim* of the name are אנר, and their secret is אב בן (father, son) – Abraham and Isaac who walked equally, etc. And its secret is, "That sea, great and wide" (Psalm 104:25). And it is the sea of wisdom, and it is the secret of כלה (bride), which is included in everything, etc. And this is the secret is, "Come with me from Lebanon" (Song of Solomon 4:8). And it is the secret of the oral *Torah*, etc. And therefore, you will find that the secret of the name is great, and that is the written *Torah*. And its *Ofanim* – כלה – are the secret of the oral *Torah*.

From Rabbi Moshe Cordovero

דָּוִי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: דָּוִי, דָּוִי, דָּוִי. And this name is in *Gematria* אָזוּד, as the matter in the saying of “I will climb up into the palm-tree, I will take hold of the branches” (Song of Solomon 7:9). And it is in *Gematria* טוֹבָה (good), and it is the name of honor. And it is good for religious [people] by recalling it ten times.

Subsection י' – From Sefer כִּי

The tenth name is אֶלֶד. Its angel is עֲלֵפִיאֵל or קַפְצִיאֵל.

It is a branch among the branches of mercy, etc. And this is the secret of “But he that trusts (וּדְבוּטָא) in the Lord, mercy compasses him about” (Psalm 32:10) [אֶלֶד with the *Kollel* is וּדְבוּטָא]. Its secret with the word זָכוּ (my palate) is candies (מִמְתָּקִים). The gate of אֶלֶד is תַּכְּק, and its secret is עֵכָר (earnings), etc. And its secret is עֵירִי. The secret of the multiplication of אֶלֶד is יֵין (wine): “Which cheers God and man” (Judges 9:13). And by His grace, it will be blessed. The advice of the seventy superior ministers annul and break this name.

From Rabbi Moshe Cordovero

אֶלֶד

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: אֶלֶד, אֶלֶד, אֶלֶד. This name is in *Gematria* אָזוּד, and it is good to recall it during war. And its power is in *Gevura*. And I have already talked at length about the name אֶלֶד and the name אֶלֶד in *Sefer Ba-Shaar*, and this name has the power – by being included with its source אֶלֶד – to cancel each evil decree for the public, tear their verdict, and cancel each enemy and wicked above or below them.

Subsection י"א – From Sefer כִּי

The eleventh name is לֵאֵו. Its angel is פְּנִיאֵל.

Its secret is לֵדָב (flame), which is spiritual, fearful, and lofty. Its *Havayot* are אֶלֶם, and it is recalled in the hint, as it was said: “Even by the God (בֹּאֵל) of your father, etc.” (Genesis 49:25) [A.b.A. thinks that its *Ofan* with the *Kollel* is in *Gematria* יְהוָה אֶרְנִי]. The gate of כֶּתֶף (shoulder) is in *Gematria* תַּק. Also, its secret is, “From the rising of the sun unto (עֹד) the going down” (Psalm 113:3) [it appears that its meaning is the secret of multiplying the name לֵאֵו, which is עֹד].

From Rabbi Moshe Cordovero

לאו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **לְתַמְיָאֵל אֲרִיאֵל וְקִזְיָאֵל**. This name is in *Gematria* **הַכְבוֹד** (the honor), which shows His honor each day to all the superior ministers. And it is good to recall it before an evil spirit. And in *Sefer Mapae*’l, it is written that for aching eyes you should aim at the name **לאו** with its source like this: **אֶלְהָאֵוֹד** or **יְלֹדְאֵוֹד**. Direct it unto the patient, and also recall the name **אֶצְפִּירִין** with its angel **פְּלוֹאֵל** – which also needs to be uttered three times. And each time, say: “Please, Lord, please cure *Pelony* son of *Pelony* from all the sickness of the eyes”. And also, write all the above on a *Kamea* and hang it upon him.

Section יב – From Sefer כ

The twelfth name is **דָּהֵל**, and its angel is **רַפָּאֵל**.

It is the angel of the covenant. Its secret is, “The throne (כס) of the Lord” (Exodus 17:16). Its secret is **גִּזֵּל**: “Of the righteous shall escape” (Proverb 11:21). Its *Ofanim* are **אֵא**, and its secret is **יְהוֹאֵל** the known angel. The *Havayot* of the name **דָּהֵל** are **אֵא**, and its secret is **אָדָה**, for the father of the son needs to dedicate a throne to the angel of the covenant.

From Rabbi Moshe Cordovero

דָּהֵל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **הַכְּאֵל הַנֶּאֱכָאֵל עֲשֵׂעֲשֵׂיָאֵל**. This name is in *Gematria* **יְסוּד** (Foundation), for it is the imbibed stone at the base of the world on which is carved the Explicit Name of seventy-two [letters]. So, the waters will not rise and flood the world.

Subsection יג – From Sefer כ

The thirteenth name is **יִל**. Its angel is **בְּרַכִּיָּאֵל**. This name is holy and dreadful, including the two holy names – the Special Name **אֱדִידָה** and the Explicit Name **יְדִידָה**, from which seventy-two bridges of *Chesed* will be delegated. And they are the branches of the Explicit Name. And this name came to the mouth of the wicked Bilam orally, and he blessed Israel with it not for good, thanked, and said: “Water shall flow from his branches” (Numbers 24:7). And these are the waters known from the days of *Chesed*, and even the poor of Israel are called kings in the secret of a king from his branches. The *Havayot* of the letters of this name are **וִיב**, and its secret is **אִימֹד**. And its secret is, “Terrible as an army with banners” (Song of Solomon 6:4). Its *Ofanim* are its Chariots, **דְּנִין**, and its secret is **נִרְן**, for it was from the case of His great Name – blessed be He. And its secret is **צִיד** (hunting), for he was hunting snakes and scorpions. And the weight of **יִל** is in *Gematria* **ס' מ"ב**, a secret as the weight of a sandal [his meaning for

sandal is for the case that he recalled above, which is **נרן**, and the *Ofan* of the name. And it is possible for it to be a hint at the name **סנדלפון**, which is an *Ofan*].

From Rabbi Moshe Cordovero

יזל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And these are: **יזכריאל**, **זכריאל**, **זכריאל**. This name is in *Gematria* **בארם**, for all the faces of the animal bow before man. And it is good as a companion. And its minister, who is beneath it, is **היכל**, which is in *Gematria* **ארני**.

Subsection יד – From Sefer

The fourteenth name is **מבדל**. Its angel is **זכריאל**.

Its secret is in the secret of **יזל**, as I wrote above, but it is the difference between the name **מבדל** and the name **יזל**, for the **מם** is 'blocked' (*סתומה*, *Stuma*) at the end of the word. It is the secret of **למרבדל המשרה** (that the government may be increased), a blocked end. And the **וסם** (poison) of its secret will increase (*תרבדל*) the knowledge and the intellect, and the fountains of wisdom and intellect will spread, etc. [his meaning in what is written here is **וסם**, for **וסם** is from the word **סתום**. And the meaning is, as he said, that the **מם** at the end of the word is 'blocked', and **למרבדל** becomes **תרבדל** (increase). For from the end of the word **מם**, **תרבדל** emerged with **תיו**, for

the calculation of **ס** is **תר** in *Aik Becher*. And this end is 'blocked' (*Satum*), which is in the **מם** of **מרבדל**, which is the end of the word. And the **ם** was called 'blocked' (*Stuma*). And then, there will be **תרבדל**, and this is the wonder within the word **סתום**. The secret of this holy name **תרבדל** is **זרת** (outside) of above, for it was said: "And meted out heaven with the span" (Isaiah 40:12). They are two uses, and the secret of **זרת** is, "We will build sheepfolds (*גדרות*) here for our cattle" (Numbers 32:16). And the *Havayot* of **תרבדל** are **אייא**. Its secret is **כב**, and the living beings of **זרת** are **יאי**. Its secret is **אדיה** to tell you that during redemption, etc.

From Rabbi Moshe Cordovero

מבדל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one of them sucks from the first letter of the name. And they are: **מלכיאל**, **בואל**, **הוזיאל**. This name is in *Gematria* **כי טוב** (for it is good), a minister that is in charge of war, for each day he takes out a great light for the *Neshamot* that was called **כי טוב**. For it was said: "And God saw the light, that it was good" (Genesis 1:4).

Subsection טו – From Sefer

The fifteenth name is **הרי**. Its angel is **טריאל** – another version says **זכריאל**.

This name weakens the power of the horse and the one riding above by the ministers of the shells. And the chariot of **ספ** (Sana'el collapsed, etc., as it is written. The horse and his rider. He has **ייד** (thrown) into the sea, for this name is the name of *Chesed*, and it is mercy (*Rachamin*). And their opposite is this name, meaning judgment (*Din*). Also, in the fall of Sanecherib he avenged this name, as it was said: "Upon My mountains, tread him under foot" (Isaiah 14:25). Its secret with the word **ריו** is the name *Rachamin*, and it fights with the shells. Its secret is **וריו** Ben Yehonadav. And below its brightness and splendor, his seed was given to be of kings. And the living beings of **וריו** are three **יי**, and the *Ofanim* of **וריו** are **נתש** from His power – blessed be He. They remove and wear out from *Malchut* downward. And the opposite of **נתש** is, "And My years (**עלית**) of redemption are come" (Isaiah 63:4). The secret of the name **דרי** is, "Your commandment is exceeding broad (**רוחבך**)" (Psalm 119:96). And another secret is the name **דורב** (the sword), which is inverting, etc. It cuts the shells, etc. And the secret of **דורב** is destroying and bringing a high tide low, etc. And the living beings of **דרי** are **יי**. Its secret is **דויד**, for he gives power to his precious names, etc. Its *Ofanim* are, "He makes me to lie down in green pastures, etc." (Psalm 23:2). And it is in charge of the plant of earth, and it is, "Put forth grass" (Genesis 1:11). And it is called, "The slope of the valleys" (Numbers 21:15).

From Rabbi Moshe Cordovero

דרי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **דריבאל רזובאל יוניאל**. This name is in *Gematria* **פזר** (column), for the angel that carries the row of stone begins like this: **דרי** (mountains). This name, being included with its source **אדויד** or **ידויד**, acts with many actions by its angel **דוריואל** and other three angels, who are **דוריואל ידיעאל עוריואל** – another version says **דוריואל**. So, the judge can understand what is within the hearts of the judged and to where the judge inclines. And it is for asking the things of the world, settle the anger of the judge, ask about the words of the *Torah*, and make humans do one's will.

Subsection טז – From Sefer כי

The sixteenth name is **דקם** (foe). Its angel is **פסכר**, and the power of the name is from the wise angels. And here is, "My sheaf arose".

Its secret is, "And my sheaf arose, and also stood upright" (Genesis 37:7). The living beings of **דקם** are **יי**, the **דויד** – blessed be He. Its *Ofanim* are, "Although (**אפס**) the people are fierce, etc." (Numbers 13:28). And because of the plenitude of insolence, the daughter rises in her mother. The gate of **דקם** is **צדי** (sides) and it is a very 'thin' (**דק**) squared name [**דק** is four times the name **דויד**]. And the living beings of **צדי** are **דלו**. And it is the secret of

a land flowing with milk (חלב) and honey. And they are two opposites – one *Din* (judgment) and one *Rachamim* (mercy).

From Rabbi Moshe Cordovero

הקם

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: הקמיעאל קנתיעאל מישאשאל. This name is in *Gematria* רמלאכים (the angels), wanting them to stand as mountains and to write poems.

Subsection יז – From Sefer כי

The seventeenth name is לאו. Its angel is עניאל – another version says גזאל, and another version עזאל.

Its secret is לדב (excited), and it is the *Neshama* that excites the whole body. And its secret is, "Surely every man stands as vanity (דבך), *Selah*, etc." (Psalm 39:12). And its secret is דגל from the flags of the superior One. And לדב burned its surroundings, etc. And it is what is called one in a thousand, and its secret is, "A God (ואל) that has indignation every day" (Psalm 7:12). And His indignation is a stir in His power that stirs up the sea. And its living beings overflow to all its shores.

From Rabbi Moshe Cordovero

לאו

Under its government, there are three ministers. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: לאוריאל אקמשיאל ועקלקיאל. This name is in *Gematria* יוזירי, meaning that he makes his name unique unto four hosts, three times each day. And they bow and prostrate.

Subsection יח – From Sefer כי

The eighteenth name is כלי. Its angel is אורפניאל.

Its angel is לכי (go). "And lessen yourself", said to the moon הכלה (capacity), who is included in everything, etc. And its secret is sixty heroes around her – the bed of Solomon. And it is the calculation of ך with the name. Its secret is קמות (standing), as the eminence said in the Song of Solomon. And the secret is, "When you come into your neighbor's standing (בקמות) corn" (Deuteronomy 23:26). Two are the uses: "Then, you may pluck ears with your hand" (ibid.) – is a whining *Lilith* (לילית) dancing before *Samael*. And being a lady, she is for her ladies. And this is the keeping name. It keeps Israel and saves them from the oppressing enemy, as it was recalled (A.b.A. thinks that the ך is the secret of "No weapon that is formed against you shall prosper" [Isaiah 54:17]. The enemy is because the vessel preserves what is inside of it, and the concealed is in *Gematria* קלד, which is in *Gematria* כל היהודים [all the Jews] with the four letters of דויד. It is a hint that the

Schekina is with them). And its angel is **עִמְרִיאֵל**, who is in charge of keeping. And the gate of **כְּלִי** (vessel) is **זֶה רִשְׁמֵם** (this is the name of the king). And its secret is, "As cold waters (**מִיִּם**) to a faint *Nefesh*" (Proverb 25:25). And its secret is, "In the light of the king's countenance is life" (Proverb 16:15), "Your eyes shall see the king in his beauty" (Proverb 33:17). Its living beings are **אִמּוֹ** (his mother) in the "Crown wherewith his mother (**אִמּוֹ**) has crowned him" (Song of Solomon 3:11) in the day of his espousals and in the day of the gladness in his heart. And its *Ofanim* are **פָּדִד**, and its secret is **נֹזֵל** (stream), for it draws the ancient brook.

From Rabbi Moshe Cordovero

כְּלִי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **כּוֹכְבִּיאֵל לְמִיָּמָאֵל יִמְנִיאֵל**. This name is in *Gematria* **זֶד**, for He judges at the third hour the whole world, sees their idolatry, and wishes to destroy the world. And because He hears the *Shema Israel* (Listen O Israel) said by the Chohanim (priests), Levim, and Jews – the acronym for **כְּלִי** – in each day, He immediately reposes His anger. And therefore, it is **בְּנֹז** (in silence). Another one is in *Gematria* **יָדוּד** **בְּכָבוֹד יָדוּד** (in the honor of *YHVH*), for each day they walk and carry the Chariot. And they do not know His place – blessed be He – and they follow after the honor. This name, included with its source **אֵדִיד** from the side of intellect, has inside of it dreadful powers by two

angels, who are **עִמְרִיאֵל טָרְסִיאֵל**. With its angel, who is **אִפְנִיאֵל**, it is to be saved from the enemies in the desert or in the city, and strike them with blindness. It is also if one walks in the desert without food. By this, he will be satisfied and not hungry. And it is for impregnating the woman that cannot give birth.

Subsection י"ט – From Sefer כ"י

The twentieth name is **לִוִּי**. Its angel is **עִמְרִיאֵל**.

It is the forty-two lettered-name with which the world was created, and its secret is, "For (**כִּי**) He spoke, and it was" (Psalm 33:9). And it is for what is in the future: "And the Lord alone (**לְבַדּוֹ**) shall be exalted in that day" (Isaiah 2:11). The living beings of this name are **מִאָּא**. It is the secret of the forty-two lettered-name, and it is written: "It was as it were a wheel within a wheel" (Ezekiel 1:16). From the living beings of this forty-two lettered-name emerges a forty-two lettered-name, and the secret of both names is, "My people shall know (**יָדַע**) My name" (Isaiah 52:6). His name is the knowledge and His secret, and I shall know you, My witness (**עֵדִי**) [**עֵדִי** is two times forty-two]. And its *Ofanim* are **דִּוּוּ**, and there are **י"ו** (16) wings for each animal. And it is the secret of half of the first name from the Special Name with the *Kollel*. The world of intellect is in the secret of **יָד**, in the secret of the world of building [**י** is the intellect; **וָא** is the filling of **יָד** and it is called the world of building; and this is the intellect in the secret of the simple **י**; and the world of building is hinted at in the secret of **יָד**, meaning the **ו** that is the filling of **י**]. The gate of **לִוִּי** is **כָּפָף** (bent), which is called lifting the bent Israel that are bent beneath the nations. And its secret is a loud voice, and **אֵלֶּף**

rides the voice of man [קול אדם (voice of man) is in *Gematria* כפה]. And He accepts the prayer of Israel, who have the shelter of the voice of Yaakov that is called ארני. And its secret is the voice of ידוה in the name in full spelling [the name מרה with קול is אדם].

From Rabbi Moshe Cordovero

לוו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: לכהאל ופיאל וסויאל. This name is in *Gematria* במ (in them), as the saying that God is within them. And it is טבלא (table), for there is a table on each heart of an angel. And the Explicit Name is carved within it, so that there will be peace between them. The name should be with its source אהיה with two angels, who are קפקפואל. And with its angel עמריאל, it has the power to fulfill his wishes with humans and to terrify humans. And therefore, it was called 'the terrifying name'.

Section כ – From Sefer כי

The twentieth name is פהל. Its angel is כוכביאל.

Its secret is זזק, and this is written: "Be strong (זזק) and of good courage" (Deuteronomy 31:7). For his pupil Yehoshua, it strengthens him with his strong tongue, and its secret is Anor ben Yaka (יקה). Its living beings are, "And the dam (דאם) sitting upon the young" (Deuteronomy

22:6). And it is in the inversion of one hundred blessings, and it is the name of "Lord my God, You are very great, etc." (Psalm 104:1). The gate of פהל is צור. Its secret is to keep as you were ordered [צור with the *Kollel* is פהל], etc.

From Rabbi Moshe Cordovero

פהל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: פלזיאל הדאל ליהאל. This name is in *Gematria* בכסא כבוד (in the throne is the honor). For around the throne of honor are angels of destruction that immediately say poetry after the ministering angels. And it is in *Gematria* עדלי, and it is good for not being seen.

Subsection כא – From Sefer כי

The twenty first name is נלך. Its angel is אהביאל.

Its secret is נלך (A.b.A. thinks that it is ימלך). And it is the secret of "You are my King (מלכי); God, command the salvation of Jacob" (Psalm 44:5). ק (100) – its secret is the place. And "We will go (נלך) three days" (Exodus 8:23). And its secret is in the secret of the long ך, which is תקף (valid). And its secret is תקום, whose secret is, "And pitched in mount Shepher (שפר)" (Numbers 33:23), "Naphtali is a hind let loose, he gives goodly words" (Genesis 49:21). The *Ofanim* of the name שפר are ענה (year) in the house of דשן (the tooth). And the secret of

the name **עִפְרָה** is, "The wasting of hunger, and the devouring of the fiery bolt" (Deuteronomy 32:24), "And they journeyed from mount Shepherd, and pitched in Charada" (Deuteronomy 33:24). And the living beings of mount Shepherd are **יִיד יִיד יִיד** – **יִי**. It is a tower blossoming in the air of a full name [a tower blossoming in air is **ל**, and the shape of a **ל** is **כו**, which is a full name] (A.b.A. thinks that **נִלְךְ** is an acronym for **נֹתַן לִיעָף כּוֹז** [He gives power to the faint]).

From Rabbi Moshe Cordovero

נִלְךְ

Under its government, there are three ministers. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **נְמוּיָאֵל לְמִסְיָאֵל בְּסִינְיָאֵל** (A.b.A. thinks that it is supposed to be **כְּסִינְיָאֵל**). This name is in *Gematria* **טַיִיאֵל**. It is good to be recalled by the compelled while he is falling. This name should be included with its source **אֲדִיד** – i.e. by the ministers that are in charge beneath it, who are one, **אֲדִבִּיאֵל**, and another four: **עִבְרִיאֵל בְּרִכִּיאֵל**. **בּוֹאֵל עֲזַרִיאֵל**. It has the power to perform a few actions in the world: To answer a doubt in the *Torah* and the *Halacha*, for destiny, to remove evil so that it will not harm, for love, and to silence the sea from its rage. Writing it on a new clay. And so, one who does not want to faint on the way should write it and hang it upon his arm. And so it is for keeping.

Subsection כב – From Sefer כי

The twenty-second name is **יִי**. Its angel is **כְּרַמְיָאֵל** – another version says **בְּרַמְיָאֵל**, and another version **לְפִיָאֵל**.

יִי are in *Gematria* three full **יִיד יִיד יִיד** – **יִי**. Sixty heroes are around, happy to do the will of their master. And they are **יְבִרְכֵךְ יֵאֵר יֵשֵׁא**. The living beings of this name are three **וִי וִי וִי**. They stem from the verse, "And Mishma, Dumah, and Massa" (Genesis 25:13). And the word endings are **זֶסֶד** (loving kindness), and the acronym is **זִי** (living) from *Chesed*. Its *Ofanim* are **דִּדִּד**, and its secret is, "Behold, he (**וִי**) stands behind our wall" (Song of Solomon 2:9). The secret of its gate **מִבְּמִי** is, "There was thick darkness (**וְעֵלְטָה**)" (Genesis 15:17).

From Rabbi Moshe Cordovero

יִי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **יְעֲלִיאֵל יְהוּדִיאֵל יְעִיבִיאֵל**. This name is in *Gematria* **טַהֲא דַגּוֹז**, and it is good for the one hard to have a child. And it is also in *Gematria* **יִד יִד**, for there is a **יִד יִד** carved on each name among the carved things in the crown. This name has another angel, who is called **כְּרַמְיָאֵל**, and another two angels called **לְסִיאֵל פִּיעִיאֵל**. And by being included with its source **אֲדִיד** from the side of intellect, it acts by these angels with three actions: The first is to set down fire and to split the river; and during stress, it saves

from a wicked man; and [it saves] from fire, and from flood of water.

Subsection כג – From Sefer כי

The twenty-third name is מלך. Its angel is עזאל.

Its secret is, "Wherefore (למה) do you, Moshe and Aaron, cause the people to break loose from their work?" (Exodus 5:4). For there was a *Kabbalah* in their hands. This name is said by Israel as a sign for redemption. And when they heard this name, they would avoid work until they would prove to Moshe and Aaron and tell them wherefore are Moshe and Aaron (A.b.A. thinks that this is the secret of "Wherefore have You dealt ill, etc." [Exodus 5:22]. For it is the sign for redemption, and the good are not ill). And Moshe also said: "Why does Your wrath wax hot, etc." (Exodus 32:11). And Israel also asked Moshe: "Wherefore have you brought us up out of Egypt" (Numbers 21:5). Its secret is, "The Lord by wisdom (בזכמה) founded the earth, etc." (Proverbs 3:19). And it is also the secret of "Through wisdom (בזכמה) is a house built" (Proverb 24:3). The living beings of this are ימא, and the secret is, "I will get me (אלך) to the mountain of myrrh" (Song of Solomon 4:6). Its *Ofanim* are מרא, and with the inversion they are אדם (man). And the secret is, "Lord, what is man (מה אדם) that You take knowledge of him" (Psalm 144:3).

From Rabbi Moshe Cordovero

מלך

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: מלכיאל קלאל הוואלאל. This name is in *Gematria* כדן, for עמכאל was a great priest sacrificing the *Neshamot* of Israel. You should recall it everyday. In *Gematria*, it is לילה (night), and it is good to recall it at night by the one who walks alone.

Subsection כד – From Sefer כי

The twenty-fourth name is זורו. Its angel is עמשיאל.

Its secret is בטו (in safety) – the fountain of Yaakov alone. The gate of the name is סעף, and its secret is, "For the Lord is righteous (ידיק), He loves righteousness! (Psalm 11:7). Its *Ofanim* (wheels) are תאו, "For it is a sign (אות) between Me and you" (Exodus 31:13).

From Rabbi Moshe Cordovero

זורו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: זוראל הופאל ושאשאל.

Subsection כה – From Sefer כי

The twenty-fifth name is **נִתְּרָה**. Its angel is **עִירְשִׁיאֵל**.

With this name, Yaakov strengthened Laban and said: "Give me (**תְּנֵה**) my wives and my children" (Genesis 30:26). Concerning it, David the king said: "Add (**תְּנֵה**) iniquity unto their iniquity" (Psalm 69:28). And its *Ofan* is **נִי**. Its secret is, "And in the chambers, terror [**אִימֹרָה**]" (Deuteronomy 32:25). And the sign is 'terrible' (**אִיּוֹם**) and dreadful.

From Rabbi Moshe Cordovero

נִתְּרָה

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **נִימִיאֵל תִּלְּתִיבָאֵל דִּלְנִיָּאֵל**.

Subsection כו – From Sefer כי

The twenty-sixth name is **דִּלְנִיָּא**. Its angels are **עֲדִיאֵל בְּזוּדִיאֵל**.

Its secret are seven *Kollels* – all the seven *Middot*. The multiplication of the name is **יד** (hand = 14). Multiply it by **כז** (28), an acronym for *Keter Chochma* (**כֶּתֶר וְחֹכְמָה**), and multiply it by **נִי** (56). Its secret is **אִימֹרָה** (terror). Multiply its secret **יִבְקֵי**, whose secret is "**אֱלֹהִים יִדְּוֵה**" is my strength", and the secret of the vowel points of **ה' מִקְּךָ** (God rules), **ה' מִכֹּךְ** (God ruled), **ה' יִמְכֹּךְ** (God will rule).

Multiply it with "There shall step forth (**דִּרְךְ**) a star out of Yaakov" (Numbers 24:17). Multiply it with **זוֹתָם** (seal) – the truth and the son. The living beings of the name are **אֵלֵי**: "All return to dust" (Ecclesiastes 3:20). This is known to be in the bottom of the *Mishkan* (residence), etc. The *Ofanim* of the name are **אֶפֶפ**, which is **נִקָּא**. And it is the secret **קָן** (nest) that includes the written and oral *Torah* [the calculation that he wrote is a little strange, because **אֶפֶפ** is **קסא** and not **נִקָּא**; and it is perhaps possible with the filling of **נִקָּא** and the letters of **נִקָּא** with the word itself; and then, it will be the calculation of **אֶפֶפ**]. The weight of the name is, "For He (**כִּי הוּא**) spoke and it was" (Psalm 33:9) – a name of forty-two [letters] that stems from the verse, "I will enter into them (**בָּם**), I will give thanks unto the Lord" (Psalm 118:19).

From Rabbi Moshe Cordovero

דִּלְנִיָּא

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **דִּלְעֲבִיאֵל אֲדִבִּיאֵל אֶפֶיאֵל**.

Subsection כז – From Sefer כי

The twenty-seventh name is **יִרְתָּה**. Its angel is **זוּסְדִיאֵל**.

It is the secret of the name with three letters of six-hundred-fourteen precepts, which are hung in the secret of the height of two-hundred-forty-eight chapters of the

superior Chariot with three-hundred-sixty-five ornaments of the bride – which are hinted at in the verse, “O Lord, hear; O Lord, forgive; O Lord, attend” (Daniel 9:19). The acronyms **שִׁסְרָה** are all the name **אֲדֹנִי**, and the secret of the name is **הִתְרַדָּה** (untying), for the secret of untying each vow and agreement beneath in the *Malkut*. And the secret of agreement is the most severe, and it is the secret of “Be silent (**דָּם**), all flesh, before the Lord” (Zechariah 2:17). For He is aroused out of His holy abode. **כְּמוֹדָה** (how much) inverted is **מִכְוָה** (stroke), for the secret of the name **אֲדֹנִי** is **דָּם** (silence). The one breaking the agreement is hit by the name **דָּם** by a really great stroke [multiplication], and it is a double **דִּין** [judgment] for the extreme punishment to the one breaking the agreement. Its secret **דָּם** (blood) will quickly come [the word **בִּמְאֹד** (from vapor) has in it the letters **דָּם**] according to the agreement with the name **אֲדֹנִי**. **אֲדֹנִי אֲדֹנִי** (agreement) is the *Gematria* for **אֲדֹנִי**, and this is what he wrote above concerning **דָּם כְּמוֹדָה**. **דָּם כְּמוֹדָה** from this name is **יֵרֶת** [**הִתְרַדָּה** is in *Gematria* **יֵרֶת**]. The living beings of this name are **וִיָּא**. Its secret is **טוֹב** (good), and it is the name of the **דְּוִיָּה** in the small calculation. And its secret is **הַגִּדָּה** (the shore) from the tongue of its drawing – it draws from the *Rachamim* (mercy), from the **יֹד** to the small **אֶלֶף**. And understand this! The *Ofanim* of **יֵרֶת** are **דְּעִי**. Its secret is, “That I may cause those that love me to inherit substance (**יֵשׁ**), etc.” (Proverbs 8:21). And the translation of **יֵרֶת** (he inherited **יֵרֶת**) is the heritage for the righteous. The secret of **יֵשׁ** is, “He that does honor (**יִקָּר**) to his spirits is a man of discernment” (Proverb 17:27). And its secret is, “Send me (**הִקְרָה**), I pray You, good speed this day” (Genesis 24:12), and show kindness unto my master.

From Rabbi Moshe Cordovero

יֵרֶת

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **יֵוֹנָיָאֵל רֵזִיָּאֵל תְּטִבִּיאֵל**. This name, when included with its source **אֲדֹהִי** – which is from the side of *Bina* (Understanding) – has the power of being impregnated by a male. And its angel is **וֹסְדִיאֵל**.

Subsection כח – From Sefer כִּי

The twenty-eighth name is **עֵיָאֵה**. Its angel is **רַעֲלִיָּה** – another version says **כְּלִמִּיָּה**.

Inverted, it is **אֵשִׁיָּה**, a sweet savor unto the Lord. And its secret is **אֵשִׁיָּה** (woman): “A virtuous woman is a crown to her husband” (Proverb 12:4). And the secret is, “That Elisha passed to Shunem, where was a great woman (**אֵשִׁיָּה**)” (2 Kings 4:8). It is in the secret of the oral *Torah*, which explains and interprets the written *Torah*. And the multiplied secret is **תְּרִיב** (quarrel). Inverted, it is **רְבִית** (increasing), and they are six-hundred-thirteen precepts of punishment with obligation. Weigh it against them all, and in the combination divide the name **קֶנֶב**. Its secret is **אֶקֶנֶב**, an acronym for the first four names from the name of forty-two [letters]. And it stems from the verse, “I have set My bow in the cloud” (Genesis 9:13) [see above in letter **א**, sign **קֶבֶוּ**]. The living beings of the name are **יִלָּא**. Its secret

is **אם** (mother) of the sons. It affects her daughter, who is called 'woman'. And the secret of **אם** is **גבול** (border), for she raised the superior seven days.

From Rabbi Moshe Cordovero

ע"א

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **ע"ומיאל א"לרביאל ה"תמיאל**.

Subsection כט – From Sefer כ"י

The twenty-ninth name is **ר"י**. Its angel is **בואל**.

Its sign is, "He will fulfill the desire of them that fear Him" (Psalm 145:19). It is from the acronyms. And the secret of this name is **ר"י** (soft), and it is good that Abraham our father of blessed memory made a feast for the angels. And also, Yaakov our father of blessed memory aimed at this name to enthrone by the desire from the superior desire and cancel the hatred and animosity of his brother Esau. And he sent him an offering of a pure kind in the secret of this name, **ר"י**, for the secret in the matter of two hundred (במאתיים) goats is twenty (עשרים) he-goats, whose secret is **ר"י**. The living beings of the name are **י"ו**. Their secret is, "Israel, in whom (בך) I will be glorified" (Isaiah 49:3). And Israel said: "By you (בך) shall Israel bless" (Genesis 48:20). The *Ofanim* of the name are **ע"ד** (he plowed). Its secret is **ג"ע** (attitude). When Yaakov took the refreshments, etc.,

the Holy Spirit sparkled in Isaac our father from the *Ofanim* of the name, and he saw the seed of Esau likely to rob the Temple. And he told him, "Come near (**ג"ע**), etc." (Genesis 27:26). And the gate of the name is **ג"מ**. Its secret is **בכסא** (in the throne), for the shape of Yaakov is carved on the throne.

From Rabbi Moshe Cordovero

ר"י

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **ר"ע"יאל י"פ"יאל י"ז"במיאל**.

Subsection ל – From Sefer כ"י

The thirtieth name is **א"ם** (nut). Its angel is **ה"ד"ר"יאל**.

This name, **א"ם**, includes two names – the Special Name and the Concealed Name. And the *Ofanim* of the name are **פ"י**. Its secret is, "The angel (**ה"מל"א**) who has redeemed me" (Genesis 48:16). It is known by those who understand. Its living beings are **ל"א**, and its secret is, "My God (**א"ל**), and the rock of my salvation" (Psalm 89:27). The gate of the name is **ת"פ**, and the secret is, "A man's gift (**מתן**) makes room for him" (Proverb 18:16), for it is from the *Midda* of *Rachamim* (mercy) to give a free gift unto Israel.

From Rabbi Moshe Cordovero

אום

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: אשפואל ונעדיאל בומאל.

Subsection לא – From Sefer כי

The thirty-first name is לכב. Its angel is שפואל.

Its secret is, "He is trusted in all (בכל) My house" (Numbers 12:7). And it draws the bridge of *Rachamim* (mercy) from the *Tiferet* unto the house. And it is the daughter of Abraham our father of blessed memory in all (בכל) her name. The secret of the name is ידואל the angel, the keeper of the covenant, and *Chesed*. And its secret is that he hates זמור (incest). And the calculation of a simple ך is תק. The secret of the name is תקלב, which are the thickness of the heaven (*Rakia*) that is called 'the skies' (*Shamaim*) that are called a heart'. And the secret is, "He has anointed me to bring good tidings (לבער) unto the humble" (Isaiah 61:1). For he is in charge of bringing good tidings unto the humble. The gate of the name is כלש, "A good understanding (שכל) have all they that do thereafter" (Psalm 111:10) – which draws the living beings of this name. Its secret is, "They are (ורב) (with the *Kollel*) Your people and Your inheritance, etc." (Deuteronomy 9:29). For the name is an intercessor of good, etc. And they will take their money and gold, and give to charity, etc. And the *Din* (judgment) is inverted unto the nations of

the world, and the secret is, "Nations were in tumult (רבו), kingdoms were moved" (Psalm 46:7).

From Rabbi Moshe Cordovero

לכב

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: קשאבתאל כתביאל בנתאל.

Subsection לב – From Sefer כי

The thirty-second name is ושר. Its angel is לויאל.

Its secret is אבגיתן, and it is the secret of the שור (bull) in the Chariot. And its secret is שור (the minister) of a world, the secret of עלינו לשוב (we must praise), etc. The living beings of this name are in *Gematria* אדיר, and its *Ofanim* are in *Gematria* "ושמי" (and My name) is God". The gate of the name is פגב. Its secret is מילד (word), and its secret is, "Who has made mouth (פה)" (Exodus 4:11).

From Rabbi Moshe Cordovero

ושר

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they

are: **וְלִיָּאֵל עֲמִישִׁיאֵל רְזַבִּיאֵל**. This name included with its source **אֲדִיָּה** from the side of *Bina* has in it the power for recalling and adding knowledge. And it acts by three angels, whose names are **תּוֹדִיאֵל נְפִסִּיאֵל זְכַרְיָאֵל לְוִיאֵל**.

Subsection **לג** – From *Sefer* **כ**

The thirty-third name is **יִזְו**. Its angel is **יִזְיָאֵל**.

The one recalling and aiming at this name in his prayer does not return empty. And its secret is, "Let not the oppressed (**דָּר**) turn back in confusion" (Psalm 74:21). And it is a name of twenty-four [letters], and its source is **אֲבִיגַיָּה**. And it is the secret of the *Yichud* (union) of one name with the **כ** of *Keter* – "**דָּר**". And it is the secret of the twenty-four faces of the Special Name. And it is the twenty-four Crowns of the special name like this: **קִדְשָׁהּ**. The living beings of the name are **וִיא**, which is in *Gematria* "טוב" (good) are the ten commandments, "Give thanks unto the Lord – **כִּלְזוּ**" (Psalm 118:1). Its *Ofanim* are **דָּתוּ** (his knowledge), the secret of **קָדוּשִׁי** (holy). The gate of the name is **מִסָּף** (from the threshold). Its secret is, "There came with the clouds (**עֲנָנִי**) of heaven" (Daniel 7:13). And in the combination of the multiplication [of the name **יִזְו**], it is, "Israel does valiantly (**זִיכֵּל**)" (Numbers 24:18), "The angel (**דְּבִלְאָר**) who has redeemed me" (Genesis 48:16) [his meaning in the verse of the redeeming angel is that two times **זִיכֵּל** (corps) is in *Gematria* **דְּבִלְאָר**; and also, four times the name **יִזְו** is in *Gematria* **דְּבִלְאָר**]. (A.b.A. said that the writing from which he copied had the special name with twenty *Ayins*, and he expressed it with twenty-four [the meaning concerns the drawing].)

From Rabbi Moshe Cordovero

יִזְו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **יָרְבִּיאֵל וְזִכְרִיאֵל וְעִדִּיאֵל**.

Subsection **לד** – From *Sefer* **כ**

The thirty-fourth name is **כִּדְזוּ**. Its angel is **מִתְמִיאֵל** – another version says **יִזְזִתְמִיאֵל**.

"He is the beginning of the ways of God" (Job 40:19) [his meaning for the verse, "The beginning of the ways, etc.", is that the secret of the name is **זִכְלָה**, for **זִכְלָה** is the beginning]. And its secret is, "Set apart a cake (**זִכְלָה**)" (Numbers 15:20). And its secret is **גִּם** (also), with which Moshe our Rabbi of blessed memory adorned himself. And he was very educated by saying, "Moreover (**גִּם**), the man Moshe" (Exodus 11:3). The secret is, "Curse not the king, no, not in (**גִּם**) your thought" (Ecclesiastes 10:20). The gate of the name is **כִּלְס**, and its secret is **עֲנָן** (cloud): "And it shall come to pass, when I bring clouds (**עֲנָן**)" (Genesis 9:14). Its secret is **בִּקְלֵ** (rod): "And Yaakov took him rods (**בִּקְלֵ**), etc." (Genesis 30:37). And the weight of the name is **רְזַזוּ**. Its secret is, "He that sacrifices unto the gods shall be destroyed (**יִזְזִרֵם**)" (Exodus 22:19).

From Rabbi Moshe Cordovero

לדז

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **לשפאל דגתאל וזתמיעאל**.

Subsection לה – From Sefer כי

The thirty-fifth name is **רוק**. Its angel is **יוניאל**.

This name forgives the humble and guards them. And its secret is **ענו** (humble): "Now, the man Moshe was very meek (**ענו**)" (Numbers 12:3). And concerning Yosef, it was written: "His feet, they hurt (**ענו**) with fetters, etc." (Psalm 105:18). For he would overpower his brothers. And with the combination of part of the name, its secret is, "So was the appearance of brightness (**דגלד**) round about" (Ezekiel 1:28), because for this name is the bright and clear spark in the skies. And its secret is **דזון** (the grace), for it finds grace for those who love the Lord – blessed be He. And its secret is **נזוד** (silent). God gave this name to Moshe our Rabbi of blessed memory, as it was said: "That I have found grace in Your sight" (Exodus 33:16). And with the combination of a part of the multiplication of **רנב**, its secret is **ברן**: "When the morning stars sang (**ברן**) together" (Job 38:7), "And all the sons of God shouted for joy" (ibid.). The acronyms are **בא וכ כב בי**, and the explanation is concealed within me in the **כב** (22) letters of the *Torah*. **וכ** is His special name; **בא אב** are for all the names, and from Him was made each **דזיד** – blessed be He. And the

secret of the name in the calculation of the simple **ר** is **רות** (Ruth), known as the mother of David. And its secret is **קוער** (tying), which ties for his Rabbi. And during misconduct and destruction, the shells prevailed. **עירקו** [they whistled], moved their heads, and Israel rejoiced. For them, it was said: "Yet, I have planted you a noble wine (**עורק**)" (Jeremiah 2:21) – all being the seed of truth (**עירק** and lie). His head ascended above, and understand this! "Do good, O Lord, unto the good, and to them that are upright in their hearts" (Psalm 125:4). It is an acronym for **דילוב**. Its secret is **גן** (garden), and it is the superior garden, a garden that is locked by the sealed eye.

From Rabbi Moshe Cordovero

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **בצתיאל ותיקאל קוביאל**.

Subsection לו – From Sefer כי

The thirty-sixth name is **מוד**. Its angel is **ידואל עירף**.

מוד is **ד** **מו**. And the secret of this name is, "And Yaakov swore by the fear (**בפזוד**) of his father Isaac" (Genesis 31:53). Its living beings are **יול**: "I am the God of your father". The *Ofanim* of the name are **מנת** (portion): "O Lord, the portion (**מנת**) of my inheritance and of my cup" (Psalm 16:5).

From Rabbi Moshe Cordovero

בנדר

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **בְּנֵי־דָוִד** **בְּנֵי־יִשְׂרָאֵל** **בְּנֵי־יִשְׂרָאֵל**. This name, when included with its source, has the power to strike with blindness by the angel **סוּרֵיָאֵל**. And its source is the name **אֲדִידָהּ וְזוּי**.

Subsection לז – From Sefer כי

The thirty-seventh name is **אֲנִי** (I am). Its angel is **אֲרִיָּאֵל סִדְרָלְפֹּן נֹרִיָּאֵל**, and his angels are **עֲמֵלִיאֵל** **עֲבֵלִיאֵל** **עֲבֵלִיאֵל** – another version says **יְהוָה אֱלֹהֵינוּ**.

When inverted, it is **אִין** (nothingness). Its secret is, “I am (אֲנִי) first, and I am last” (Isaiah 44:6). Their end is stuck into their beginning, and its secret is, “I am the Lord, that is My name” (Isaiah 42:8). The living beings of this name are **לֵוִי**. Its secret is **בֵּין** (among them): “The Lord is among them (בֵּין), as in Sinai, in holiness” (Psalm 68:18). And it is a name of forty-two [letters] with which the world and each **אִין וְאֲנִי** (nothingness and selfness) were created. The gate of half the name is the secret of **בֵּית** (bed) [**בֵּית** in *ATh-BaSh* is **אֲנִי**. And therefore, he said half the name, for in the verse **אֲנִי** is mentioned twice]. Solomon is known in the *Midrash* (exposition).

From Rabbi Moshe Cordovero

אֲנִי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **אֲנִי־יִשְׂרָאֵל** **אֲנִי־יִשְׂרָאֵל** **אֲנִי־יִשְׂרָאֵל**.

Subsection לח – From Sefer כי

The thirty-eighth name is **זִזְלֵם**. Its angel is **עֲרֵשִׁידָהּ**.

Its secret is **זִזְקִי** (imitation). Its secret is, “You shall therefore keep this ordinance (זִזְקָה), etc.” (Exodus 13:10). And its secret is “**יָקוּז** (taking) you”. Its living beings are three **יִדִּי** – **יִדִּי** **יִדִּי** **יִדִּי**. And its secret is the name that is filled with letters [the meaning of the above is in *Gematria* **יְהִי**, as it will be in the future to come]. Its *Ofanim* are **תָּנִים**: “O Lord, the portion of my inheritance and of my cup, etc.” (Psalm 16:5). And inverted, it is: “A gift (בֹּתָן) in secret pacifies anger” (Proverb 21:14). And in the combination of the multiplication of the name, it is **רָלִו**, and its secret is, “Great is our Lord, and mighty in power (וְרַב כּוֹז)” (Psalm 147:5). The gate of the name is **סִזִּי**. Its secret is **בִּזְלִי** (luck) for the known Israel. And it is the secret of the *Torah* that is called, “The Lord will give strength (עֲזָרָה) unto His people” (Psalm 29:11). The weight of the name is **עֲזוּזָה** (spoil). When Israel committed sin, He said unto Moshe: “Go, get you down, for your people have dealt corruptly (עֲזוּזָה), etc.” (Exodus 32:7). And they sinned in the word **עֲזוּזָה** and atoned with the skin of the **תּוֹעֵה**, as it was in the days of Moshe of blessed memory.

From Rabbi Moshe Cordovero

יין

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: ירעיאַל יַרְעִיָאֵל וְכַרְיָאֵל.

Subsection נא – From Sefer כי

The forty-first name is ה.ה.ה. Its angel is תִּיכְאֵל – another version says תַּמְאֵל, and another version תַּמְתְּאֵל.

Its secret is the word endings of “O Lord, hear, O Lord, forgive, O Lord, attend” (Daniel 9:19), and the acronym of the great and mighty God. And its secret is, “Let everything that has breath praise the Lord (יָד)” (Psalm 150:6). And half the name is in all of it, and the *Ofanim* of the name are three אאא. And they are the acronym of “O Lord, hear, O Lord, forgive, O Lord attend” (A.b.A. thinks that they are three הויות when he reads that they are three אאא). [And the shape of the א above is כו.] And the secret of the three *Cherubim* with the *Ofanim* is, “The Lord lives (וִי); and blessed be my Rock, and exalted be the God of my salvation” (Psalm 18:47). And the gate of the name is צצצ, and they are hints for the superior righteous and the middle righteous. And the everlasting living righteous is the last resolute, and understand this! This is צַדִּיק מֹכֵךְ פֶּעַל (the righteous is the active king). Its wages are with him, and his action is in front of him. The weight of the name is three הדין (Hes), and its secret is מים (water), for three מים (Mems) are the superior waters – the middle waters

and the inferior waters for those knowing the secret of **לְמִשְׁרָה** (increased government). And the *Tzeruf* (combination) of the name is הֶאֱלֹהִים הֶאֱלֹהִים הֶאֱלֹהִים. Their secret is פֹּזֵר פֹּזֵר פֹּזֵר (fear, fear, fear) – *Elohim* of *Bina*, *Elohim* of *Gevura*, and *Elohim* of *Malkut*, the House of David. The secret of three times אֱלֹהִים is the acronym of “I will again”, “Feed”, “Your flock”, “And keep it” (Genesis 30:31). And Israel is made of those called a Flock. They are those kept in the good pasture, and understand this! [See in letter ה, sign יא.]

From Rabbi Moshe Cordovero

ה.ה.ה.

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: הֶקְמִיָאֵל הֶצְפִּיָאֵל הוֹעִיָאֵל.

Subsection נב – From Sefer כי

The forty-second name is מִיכ. Its angel is עֲזִיָאֵל.

It is the acronym of מִעֲלָה ה' כֹּחֲנוּ (God excels all of us), and it is in *Gematria*, “The counsel (סוד) of the Lord is with them that fear Him, etc.” (Psalm 25:14). And it is the ‘secret of wine’ (סוד יין) in His grapes from the six days of Creation. And in *Tzeruf*, the division of the name is אֱלֹהִים. And the secret of the *Tzeruf* of multiplication is עֶלְמִים: “This is My name forever (לְעֹלָם)” (Exodus 3:15). Another secret of multiplication is the great סֶדְרֵלָפֶן. In his hands are תֵּק

(500) years, and he is in charge of the keeping of Israel, for his *Tzeruf* is סִדְרָלְפֹן. Its secret is, "The Lord is your keeper, the Lord is your shade (עֵלֶךְ) on your right hand" (Psalm 121:5). The calculation of מִם is the *Stuma* (blockage) of תִּרְכִּי – *Keter* יוֹד. They are ten *Ktarim* (Crowns). Each *Sefira* is known to be called by His name – blessed be He – and understand this! [Its meaning in the calculation of *Keter* is that the word עֵלֶךְ (shadow) in the calculation of *Aik Becher* is in *Gematria* כֶּתֶר. Moreover, the name מִיכ in the same calculation is כֶּתֶר י, which means 'כֶּתֶר'.]

From Rabbi Moshe Cordovero

מִיכ

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: מִתְדִּיאֵל יוֹתִיאֵל כֶּדְשִׁיאֵל.

Subsection מג – From Sefer כִּי

The forty-third name is וִוֵּל. From here until the name סִבְדָּה, I did not find for each one any special names.

It comes from מִם in the name of seventy-two [letters]. And the living beings of this name are אֵאֵם. Its secret is מִם. The name is מִם, and its living beings are מִם, and the *Ofanim* of the name are ווֹד. Its secret is אֵב אִוּוֹד (one father) – blessed be He.

From Rabbi Moshe Cordovero

וִוֵּל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: וְנִדְיִמְאֵל וְנִדְמִיבְאֵל קְוֹזְכְּמִיאֵל.

Subsection מד – From Sefer כִּי

The forty-fourth name is יִלָּה.

Its secret is, "Everything that He made, very (מְאֹד) good" (Genesis 1:31). It is אָדָם (man) and it is the full Special Name. The living beings of this name וּמֵא are אֲדִידָה דִּוִּידָה, and its secret is, "Water shall flow (יִזְל) from his branches, and his seed shall be in many waters" (Numbers 24:7). And by this, the secret of multiplication of אָדָם is מִלְךְ (king), and its secret is, "Many waters (מֵיִם) cannot quench love" (Song of Solomon 8:7).

From Rabbi Moshe Cordovero

יִלָּה

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: יוֹדִיאֵל קִדְדִּיאֵל הִדְדִּיאֵל.

Subsection מה – From Sefer כי

The forty fifth is סאל.

The secret of מלאך (angel) is אמן (craftsman), for he keeps and makes from himself Crowns for his master. And he is the angel about which it was said, "For My name is in him" (Exodus 23:21) [I think that 'my name is in him' preceded the word endings of 'for My name is in him', being in *Gematria* דויד; and this is in him, meaning in the inside of the words, which are the word endings. Moreover, עדי with one for the letters and the word is בקרבו (in his battle), with the letters]. And its secret is אדני דויד, and these are the secret of the angel about which it was said, "Take heed of him, and hear unto his voice; do not be rebellious against him" (ibid.). And the secret of multiplication is יעקב (Yaakov). And I have already recalled that the name of Yaakov son of *Pelony* is מלאך. Therefore, concerning the eternity of the angel, two eternities are one. Therefore, he begged before him: "Let me go, for the day breaks" (Genesis 32:27). The secret of the acronym of the verse is עיכעד, "The heavens (השמים) are the heavens of the Lord, but the earth has He given to the children of man" (Psalm 115:16). The living beings of this name are מלמ. Its secret is, "And he was there with (עם) the Lord forty days and forty nights" (Exodus 34:28).

From Rabbi Moshe Cordovero

סאל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: סמכיאל אסכיאל לכסיאל.

Subsection מו – From Sefer כי

The forty sixth name is ערי.

It is the acronym of עלינו רזומיך ידמו, and inverted it is the יער (forest) of Lebanon. And its living beings are יי, and it is the acronym of the verse, "The Lord bless you, and keep you" (Numbers 6:24). And another secret of it is סנדלפון: "And it shall please the Lord better than a bullock (פר)" (Psalm 69:32). The *Ofanim* of the name are נשים (breathe), for it is in charge of the year of the moon עינוד. And its secret is as with marrow and fatness (ודעין), and its *Ofanim* are a usage.

From Rabbi Moshe Cordovero

ערי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: עוביאל רזוביאל ידבראאל.

Subsection מז – From Sefer כי

The forty-seventh name is **עֵשֶׁל**.

Its secret is **עוֹשֵׂה שְׁלוֹם לְעַמּוֹ** (He makes peace for His people). Its secret is **הַעֲלִימָה** (toward heaven), the head of the ladder seen by Yaakov: "And he dreamt, etc." "And the top of it reached heaven (**הַעֲלִימָה**)" (Genesis 28:12). And its secret has the Special Name for the four abundant winds of the world. Its living beings are **יְיָ**, which is the secret of **שִׁשְׁסִים** (sixty) heroes around his bed. That is for Solomon in the secret of the letters **שִׁמְעַל** (hear). The secret of multiplication [of the name **עֵשֶׁל**] is, "This day I will begin to put (**תַּת**) dread of you, etc." (Deuteronomy 2:25).

From Rabbi Moshe Cordovero

עֵשֶׁל

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **עַמְדִּיָּאֵל שִׁמְעִיָּאֵל כִּיָּאֵל**.

Subsection מח – From Sefer כי

The forty-eighth name is **מִידָּה**.

Its secret is, "This sea (**הַיָּם**) is great, etc." (Psalm 104:25). And inverted, is it, "And you shall spread abroad to the west, and to the east, etc." (Genesis 28:14). And it is called **יָמָה** (sea) of Tiberias, and its secret is, "Behold (**הִנֵּה**), unto the Lord your God belongs the heaven, etc."

(Deuteronomy 10:14). And when God created [things] for the first man, gave him the Book of Raziel the angel, and taught him in Paradise many wisdoms, a name of forty-two bridges was given unto him, drawing *Chesed* toward the world. And it is the bridge that is called **מִידָּה** and has in it two letters from the letters of God – blessed be He. And it is a great bridge for the exaggeration of His greatness called **הַיָּם** (the sea). It is great and broad, and it is the name of the upper lion: "And God saw every thing that He had made, and, behold, it was very (**מְאֹד**) good" (Genesis 1:31). It is **אָדָם** (man), and the gate of the name is **יְמִין**: "Be you for the people (**לְעַם**) before God" (Exodus 18:19). And the name is in full spelling like this: **יִיד מִים**. Its secret is, "I will be with him (**עִמּוֹ**) in trouble".

From Rabbi Moshe Cordovero

מִידָּה

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **מִמְלִיָּאֵל יְקַלְשִׁיָּבָאֵל הַעֲזִיָּאֵל**.

Subsection מט – From Sefer כי

The forty-ninth name is **וִדָּה**.

Its secret is, "Good (**טוֹב**) and upright is the Lord, etc." (Psalm 25:8). And in the secret of multiplication, it is, "And wine that makes glad the heart of man" (Psalm 104:15). And its secret is two inclinations. And its secret is **בְּבֵל**.

(Babylon), named for the confusion among the good and evil inclination. The gate is **פֶּלֶק**, and its secret is, "The lamp (**נֵר**) of the Lord, etc." (Proverb 20:27). And the quarry of the pure *Neshamot* is from *Bina*, for it is the secret of **נֵר הָרְמוֹה** (the candle of the upland). And it is the hill of Shaul: "And Shaul of Rechovot by the river" (Genesis 36:37). And it is *Bina*.

From Rabbi Moshe Cordovero

וְדָו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **וְאֶלְיָאֵל הוֹזָנִי אֵל וְגִרְיָאֵל**.

Subsection 1 – From Sefer כִּי

The fiftieth name is **דָּנִי**.

The secret of the name is **נֹגְהָ** (brightness). The **נֹן** (*Nun*) and the *Tzeruf* of the division of the name is, "Whether his work be pure (**דָּן**), and whether it be right" (Proverbs 20:11) [his meaning concerning the **נֹן** and the division of the name is that half a **נֹן** is **כָּה**, and half of **יָד** is **י**; together, they are **דָּן**]. The secret of multiplication is **דָּנִי**, and it is the secret of "That He will deliver you from the snare (**בִּפְּזוֹ**) of the fowler" (Psalm 91:3). And it is a good name for success, and its secret is: "And in your majesty, prosper (**צִלּוֹן**), ride on" (Psalm 45:5). And this name was given to Aaron and his sons, for it was said: "For they are

given as your due (**זֶקֶךְ**), and your son's due, etc." (Leviticus 10:14). The living beings carrying this name are **לִוִּי**. This is the secret of the name of forty-two [letters] forever. Here is the name of forty-two [letters] with which the worlds and the *Sefirot* were created. They act in the *Middot*, the *Middot* act in the ten classes of angels, the angels act in the wheels, the wheels [act] in the zodiacal signs, the zodiacal signs [act] in the elements, and the elements [act] in the hand of the craftsman.

From Rabbi Moshe Cordovero

דָּנִי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **דּוֹסָבִיאֵל יִסְסִיאֵל יוֹפְסִיאֵל**.

Subsection 2 – From Sefer כִּי

The fifty first name is **דָּוֹזַעִי**.

The secret of this name is **אֶחָד בְּרִזְזוּמִים** (one in mercy), for the world of mercy is in the unity of a whole without the mixture of judgment at all. And its secret is (the ice), as it was said: "Like the color of the terrible ice (**דְּהִקְרוֹן**)" (Ezekiel 1:22). And another secret of the name is **הַגִּיעָה** (serving), for it was said: "And Moshe alone shall come near (**לִבְדּוֹ**), etc." (Exodus 24:2). And the secret of **הַגִּיעָה** is **הַשִּׁגָּה** (attainment), for he attained the truth of mercy alone, without the people. And therefore, you will find that

Subsection נג – From Sefer כי

The fifty-third name is **נָא**.

The secret of this name is **מִיכָאֵל** our beloved, and its living beings are **וִיֵּל**. Its secret are the **בִּב** (42) bonds of these names – and this is tied to that. The gate of the name is **תִּיזוּ**: "Let my *Nefesh* live (**תִּזְוִי**), and it shall praise You" (Psalm 119:175).

From Rabbi Moshe Cordovero

נָא

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **נִסְתַּבֵּאֵל נִסְיָאֵל נִסְרִיאֵל**.

Subsection נד – From Sefer כי

The fifty forth name is **נִית**.

"Yes, the Lord will give (**יֵתֵן**) that which is good, etc." (Psalm 85:13). When you begin with the acronyms of the verse from the **יֵד** of **דְּוִיד**, it will be the acronym **יִדְוִיתִי**. Its secret is **אֱמֶת** (truth): "The Lord God is the true (**אֱמֶת**)" (Jeremiah 10:10), "You will show faithfulness (**אֱמֶת**) to Yaakov" (Micha 7:20). And for this, you will find the blessing of the elder to Boaz in this language, as it was used: "The Lord make the woman that came into your house like Rachel and like Leah" (Ruth 4:11). For these are the secret of the two **הֵן** (*Hes*) of the Special Name – one

woman abounds and one woman receives. And the secret is: "And Leah's eyes were weak" (Genesis 29:17). And Naomi is also a blessing for her brides by this: "The Lord grant (**יֵתֵן**) you that you may find rest" (Ruth 1:9). The living beings of this name are **וִיֵּא**, and its secret is: "**אֶזְזֵר** (one) is our God, great and dreadful is His name, blessed be He". And the explanation is that **וִיֵּא** draws the **וֵא** (*Vav*), and the **וֵא** draws from the **אֶלֶף** (*Alef*) that hints at infinity. And its secret is 'one'. The gate of the name **נִית** is **טָמֵא** (impure), and it is the secret of "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). And understand this!

From Rabbi Moshe Cordovero

נִית

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **נִעְבִּיאֵל נִעְצִיאֵל תִּתְעִיאֵל**.

Subsection נה – From Sefer כי

The fifty-fifth name is **סִבֵּל**. Its angel is **אֲסִימוֹר**.

Its secret is **אֲדִידָה יְדִידָה**, the living beings of the name are **יִי**, and its secret is **אֲדִידָה**. And you will find that the Lord – blessed be He – told Moshe of blessed memory the multiplication of the name: "I am (**אֲדִידָה**) that I am (**אֲדִידָה**)" (Exodus 3:14). And the *Ofanim* of the name are **בֹּתָא** (from the cell), and its secret is **אֱמֶת** (truth).

*From Rabbi Moshe Cordovero***מכר**

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **מכר** **בואל** **הרעיל**.

Subsection נז – From Sefer כי

The fifty-sixth name is **כוי**. Its angel is **פסבר**, and his angels are **סריאל** **צריאל** **מלתיאל** – another version has **צרתאל** for the first name.

The secret of this name is **מלכו** (his king): “And He will give strength unto His king (**מלכו**), etc.” (1 Samuel 2:10). And the **למד** (*Lamed*) is the use, and its secret is **אמנה** (indeed), for it was said: “And moreover, she is indeed (**אמנה**) my sister, etc.” (Genesis 20:12). And this is the pact (**אמנה**) of *Chochma* and *Bina* from “Look from the top of *Amana* (**אמנה**)” (Song of Solomon 4:8). And it is that which is called the top of *Amana*, as in the saying of the chief of the army, the king of *Aram*: “Are not *Amana* (**אמנה**) and *Pharpar*, the rivers of Damascus, better than, etc.” (2 Kings 5:12). They are the known rivers that draw from the thoroughfares of the river. The *Ofanim* of this name are, “You are clothed with glory and majesty” (Psalm 104:1).

*From Rabbi Moshe Cordovero***כוי**

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **כוי** **בואל** **הרעיל**.

Subsection נז – From Sefer כי

The fifty-seventh name is **נז**. Its angel is **זנזי**.

Its secret in the small calculation is **אזר** (one), and it is the name of the thirteen *Middot* of *Rachamim* (mercy). And its secret is **בזז** (in the feast): “And all the men of Israel assembled themselves unto King Solomon (**עלמור**) in the month of *Ethanim*” (1 Kings 8:2) – **בזז**. And three feasts are against three fathers, for the name of the fathers are the *Neshamot* of the tribes with one for the word of the tribes of *Yeshuron*. You will find there the letters being seventy-two (**עב**). And they are the secret of **ריו** **עב** that is in the word **ויעבור** (and he passed). And the second secret is **מיומין** (from the right). The word endings are one-thousand-two-hundred, and with the return of the wheel – **אלף** to **אלף** – you will find the secret of this name; “Give ear to my words (**אמרי**), O Lord” (Psalm 5:2). And with this name, Abraham asked Sarah: “Say, I pray you, you are my sister” – **אנא**. Its secret is **גן** (garden) of *Eden*. Their question was received [to explain his meaning in the secret of **אמרי** here, he took as aid two blocked **ממין** (*Mems*), which are one-thousand-two-hundred. And with the return of the wheel, they are **אב**. And therefore, in the

word **אמרי** the **א** is in the small calculation. And so, **ר** is **ב** according to the same calculation, and the sum is in *Gematria* **ג**, which is also the calculation of the acronym of **אנא**. And this is the secret of **אמרי**. The living beings of this name are **י**: "O Lord God, what will You give me" (Genesis 15:2). For Abraham said: "Seeing I go hence childless" (ibid.). And his prayer was accepted, and He told him: "This man shall not be your heir, but he that shall come forth out of your own bowels shall be your heir" (Genesis 15:4).

From Rabbi Moshe Cordovero

נמו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **נוריאל מלשיאל מוכתיאל**.

Subsection נח – From Sefer כי

The fifty-eighth name is **י**. Its angel is **עריאל**.

The acronym is of "A hall Israel bless, saying, etc." (Genesis 48:20). The word endings are **רכך**, and its secret is **נ** (lamp): "For the commandment is a lamp, etc." (Proverb 6:23). And in the secret of multiplication, it is **מאה** (one-hundred) blessings, which are food for the *Neshama*. And this is the secret of **ק**: "You are my King (מלכי), O God, command the salvation of Yaakov" (Psalm 44:5). And another secret of multiplication is **ר**. Its

secret is, "Sing unto the Lord a new song [**רע** is **עיר**]" (Psalm 96:1). And its living beings are **ו**. Its secret is **אליה** (Elijah), who announces a new song.

From Rabbi Moshe Cordovero

י

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **ירושאל יצטובאל לזביאל**.

Subsection נט – From Sefer כי

The fifty-ninth name is **הרוז**. Its angel is **ברואל**.

Its secret is, "Does the hawk soar (**יאבר**) by your wisdom, etc." (Job 39:26). And this name is called, "The Mighty One (**אביר**) of Yaakov, from that place, from the Shepherd, etc." (Genesis 49:24). And the secret of **אביר** (**אביר**) are the superior **רמז** (248) organs. The *Ofanim* of this name are, "A virtuous woman (**אשת**) is a crown to her husband" (Proverb 12:4), and the combination of the multiplication is **תוך** (interior). And the sign is, "The same day did the king Solomon hallow the middle of the court, etc." (1 Kings 8:64) [**הדוא קדש** (that one is holy) with the letters is in *Gematria* **בתוך** (within)]. And David of blessed memory preceded and said: "The singers go before, etc." (Psalm 68:26) – in the midst of damsels playing upon timbrels. And do not read 'midst of damsels', but **על מות** (immortal).

From Rabbi Moshe Cordovero

הַרְוֹז

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: הַרְוֹזִיבָאֵל רְכוּזִיבָאֵל וְזַכְמִיבָאֵל.

Subsection ט – From Sefer כ

The sixtieth name is מוֹצֵר. Its angel is סַטְנִי.

Its secret is סֶעַר (storm). The power of this name is to cancel the wind of storm from destroying the world, for סֶעַר is masculine and סַעֲרָה is feminine. And the male rules the female and annuls her power by the precepts of the Lord God – blessed be He – with God's help and His great graces. And the secret of this name is בּוֹזֵק יָד, and its name is מוֹצֵר (strait), for this is directed toward David, the king of blessed memory, by saying: "Out of my straits I called upon the Lord" (Psalm 118:5). This name stems from the end of the five verses of *Parashat Bereshit*. The first ones are עֲמֹר כֶּד, for the living beings of עֲמֹר (wool) are כֶּד. Its secret is כֶּד (jug), and here are עֲמֹר כֶּד. The *Ofanim* of the name are מִיֵּשׁ, and its secret is, "I will set him on high, for he knew My name" (Psalm 91:14). And it was said: "So shall they put My name, etc." (Numbers 6:26). And with the *Tzeruf* (combination) of the multiplication of מוֹצֵר, its secret is a סֶתֶר (hiding) place, for this directed David the king of blessed memory: "You are

my hiding-place, You will preserve me from the adversary (מוֹצֵר) with songs of deliverance, etc." (Psalm 32:7).

From Rabbi Moshe Cordovero

מוֹצֵר

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: בִּתְמִיבָאֵל צִוְרִיבָאֵל רוֹשִׁיבָאֵל.

Subsection סא – From Sefer כ

The sixty-first name is וּמֹב. Its angel is עִרְפִּיאֵל.

It is the acronym of "And You rule over all" (1 Chronicle 29:12). The secret is, "The right hand of the Lord does valiantly (וּזִיכַל)" (Psalm 118:16). The word endings are נִזְדַּחֲלִי. Its secret is מוֹכֵךְ (king): "A king is not saved by the multitude of a host" (Psalm 33:16). The word endings are זִכְעֵבֵל. Its secret is, "Because (לִקְבֹּל) that Abraham heard to My voice, etc." (Genesis 26:5). Therefore, by this name he defeated four kings – with the ה in His great Name, blessed be He. And there was neither rider, nor horse, nor soldier with him. And about them, it was said: "He has swallowed down riches, and he shall vomit them up again, etc." (Job 20:15). And about this, it was said: "And he brought back all the goods" (Genesis 14:16). He brought back everything from the stomach of the enemy, and the secret is, "Four kings against the five" (Genesis 14:9). They are the secret of הֵהּ דֵּהּ that defeated אֶעֱהָ – דֵּהּ is from אֶזְהָר

(one), the last ה of the name, and understand this well! Its living beings are א"י, an acronym for יצחק יעקב אברהם (Abraham, Isaac, Jacob). Abraham defeated five kings, Isaac defeated the Philistines, Jacob defeated the superior and the inferior – superior is the angel of dawn, and inferior are Esau, Laban, and Shem. The *Ofanim* of the name are וּמֹת (and dead), as it is written: "Death (מוֹת) and life are in the power of the tongue" (Proverb 18:21). Nothing was given to the seed of the fathers א"י except the tongue, so that they can pray and beg before their Creator with His precious names. And with them, they kill the enemies and draw life for all their seed. And with the *Tzeruf* (combination) of this name, its secret is כֹּד אֲבוֹגָה, a good name for saving.

From Rabbi Moshe Cordovero

וּמֹת

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: וְעֲדִיאל בְּעֶפְיָאֵל בְּרָכִיאל.

Subsection סב – From Sefer כ"י

The sixty-second name is יִדְהָ. Its angels are הַבִּיאל, דְּנוֹאל, and its angel is יְדוֹאל הַעִיאל.

The secret of this name is דְּדוֹד, and another secret is twenty. And the secret of twenty is *Keter*, for יוֹד (*Yud*) hints at *Chochma*, which connects to *Keter* by the spike of

יֹד. And the secret of the two הֵין (*Hes*) are *Bina* and *Malkut*. And with the *Tzeruf* of division, the secret of the name is ten *Sefirot* – the *Sefirot*. And in the secret of multiplication, they are יוֹד בּוֹם, and they are in the secret of the sea (ים) of *Chochma*. The multiplication of בּוֹ (=40) is פּ (=80), and its secret is a great rule (כֹּלֵל). Its saying is the secret of God סֵךְ (in total). Its secret is, "Yet gave it light by night (הַלֵּילָה) there" (Exodus 14:20), which hinted at the two הֵין from the word הַלֵּילָה, giving light to the camp of Israel. And night remains for the camp of the enemy, and they are Egypt. And the secret of לֵיִל are עֶ (=70) ministers that hold on to the throne and swear for the nations. And this is, "Yet gave it light by night there", and understand it!

From Rabbi Moshe Cordovero

יִדְהָ

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: יוֹבֶפְיָאֵל דוֹעֲתַבְמִיאל הַעֲלִיבְאֵל. This name is included with its source אֲדִיהָ from the side of *Bina*. Its power is great and acts by three angels – which are הַבִּיאל יְדוֹאל דְּנוֹאל – except for its special angel – which is הַפִּיאל – that has the power in himself for a *Drasha* (interpretation by parables) of the *Torah*, *Halachot*, *Agadot* (tales). And he can achieve his will from men, who will not return empty to him. And he is honorable in the eyes of all those seeing him by deeds and corrections that I did not want to write.

Subsection טג – From Sefer כ

The sixty-third name is עני. Its angel is סיני.

Its secret is, "Now the man Moshe was very meek" (Numbers 12:3), for the one holding to the *Midda* of meekness and *Tzdaka* (charity) up to its last edge as Moshe of blessed memory will receive back from the pleased a spiritual pleasure in a known portion above, which is called על ידו (upon YHVH). Therefore, its secret is עני (meekness), for it was said: "Then, shall you delight yourself in the Lord (על ידו), etc." (Isaiah 58:14). The acronyms of the verse are, את עני עבא וני אכ פיד. The meaning of את is that the one holding to the *Midda* of meekness and *Tzadka* is as if he kept the whole *Torah* from א until ת. The secret of עני is God, and see above. He will excel up to the virtue of Moshe our Rabbi of blessed memory, who was called by the Lord, 'god', as it was said: "See, I have set you in God's stead, etc." (Exodus 7:1). עבא is the secret of חוכמה (the Wisdom), meaning that you will achieve the virtue of *Chochma* from which Moshe took the beams of glory. The secret of וני is גלגל (wheel), and the secret of גלגל in full spelling is עדי אל עדי, which will always help him. And you will find that the secret of the name of Moshe is אל עדי from the power of his meekness. The secret of אכ is that אדיה will always help him, and its secret is, "Surely (אך) God is good to Israel" (Psalm 73:1), "Surely goodness and mercy shall follow me all the days of my life" (Psalm 23:6). The secret of פיד is בפחד (in fear), and all the creatures will fear the dread of His name, which is עני, and even the ministering angels. And its sign is, "Kings of armies flee, they flee"

(Psalm 68:13). And you will find that the *Ofanim* of the name עני are נני. Its secret is קו (a line) from the meekness of Moshe our Rabbi of blessed memory, who attained to assign it with *Tiferet* with God's help. And it is called the middle line, and it is the multiplication of the name עני. Its secret is רבן (Rabbi). From the abundance of his meekness, he was called the Rabbi of prophets.

From Rabbi Moshe Cordovero

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: עתצמייאל ונתקייאל ועתומייאל.

Subsection טד – From Sefer כ

The sixty-fourth name is מווי (from the living). Its angel is עזיאל דמוניאל דמוטאל גבריאל וזנניד.

It is good for finding grace in the eyes of God and man. And the living beings of this name are יי. Its secret is דוד: "But Noah found grace (וון) in the eyes of the Lord" (Genesis 6:8). And in the *Tzeruf* of multiplication, its secret is: "And, behold, the Lord stood beside him (עליו)" (Genesis 28:13). And the secret of multiplication is עני. Its secret is, "To the more (לרב) you shall give the more inheritance, and to the fewer you shall give the less inheritance" (Numbers 26:44). It is 'grace' and *Chesed*, and understand this!

From Rabbi Moshe Cordovero

מוזי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **מִלְכִּיָּאֵל וְעִשְׂרֵיָּאֵל וְהִיאֵל**.

Subsection סה – From Sefer כי

The sixty-fifth name is **דמב**.

The secret of the name is **אלהי** (God) of the world: "The eternal God (**אלהי**) is a dwelling-place" (Deuteronomy 33:27). And the *Tzeruf* of the multiplication is **במלך** (in the king), and its secret is **אלהים** (God). And the *Tzeruf* of the division is **דמב**. Its secret is **זוה** (alive), which is known above as Israel. And the *Ofanim* of the name are **תבות**: "Is the gift (**מותת**) of God" (Ecclesiastes 3:13). And its secret is, "You make them drink (**תשיקם**) from the river of Your pleasures" (Psalm 36:9).

From Rabbi Moshe Cordovero

דמב

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **דודניאל משפידאל כיכאל**.

Subsection סו – From Sefer כי

The sixty-sixth name is **בזק**.

Its secret is **קי** (end), and it is the secret of **נקם** (vengeance), for it was said: "For the day of vengeance (**נקם**) that was in My heart" (Isaiah 63:4). Moshe said this name and also, "Avenge (**נקם**) the children of Israel of the Midianties, etc." (Numbers 31:2). The acronyms of the verse are: **נזב ימרה את אל**. The explanation is that the secret of **נזב** is **אלהינו** (our God). The secret of **ימרה** is **הים** (the sea), for it saw that He will do wonders from it like in Egypt. The secret of **את אל** is **בעת** (in the time). And this 'in the time' is the time of redemption that will come. The living beings of the name are **יו**, and its secret is, "We will be glad and rejoice in you (**ברך**)" (Song of Solomon 1:4). At that moment, there will be a great happiness.

From Rabbi Moshe Cordovero

בזק

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **בזזיאל זכריאל קדושיאל**.

Subsection סז – From Sefer כי

The sixty seventh name is **איע**.

It is the acronym of **אלהים יכוננה עליון**, and its secret is **כסא** (throne). And its secret is, "**אנכי** (I am) the Lord your

God". And the secret is **אף** (nose) for the nations of the world, for it was said: "You thresh the nations in anger (**באף**)" (Habakkuk 3:12).

From Rabbi Moshe Cordovero

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **אורניאל ייריאל ערתיאל**. This name, when included with its source, has the power to make the dead speak by it, and also to create a blessing by its own hands. And it acts by five angels: **יציאל פיפיאל תבליאל עימליאל סמגלף ברכיאל**. And its special angel is **סמגלף**.

Subsection סח – From Sefer כי

The sixty-eighth name is **זזבו**. Its angel is **פתוזיאל**.

It is the acronym of "Whose portion in this life, and with Your treasure" (Psalm 17:14). The secret of the name is **אב אזור** (one father). The holy beings of this name are **יא**: "I will be (**אדיר**) as the dew unto Israel" (Hosea 14:6), "Surely (**אך**) good to Israel" (Psalm 73:1).

From Rabbi Moshe Cordovero

זזבו

Under its government, there are three servants. The heads of their names are called by the letters of the name, for

each one sucks from the first letter of the name. And they are: **זבזביאל ברכיאל ונקתיאל**.

Subsection טט – From Sefer כי

The sixty-seventh name is **ראה**. Its angel is **עירניאל**.

Its secret is **ברד** (hail), for it rules upon all and every treasure of hail from which were made the stones of hail that hang and stand since the days of Yehoshua ben Nun. And another secret is **דבר** (word). And from his spirit and *Midda* came a very heavy pestilence in Egypt, and it is written: "Before him goes the pestilence (**דבר**)" (Habakkuk 3:5) – referring to that which will come in the future. The living beings of the name are the name **ילא**. Its secret is **יודך**. There are **י** (16) hints for each animal among the holy animals. It has in it **י** faces, and it is the heat of the inverting sword, the sword of God **יודך**. And it is from the word endings of "For He will give His angels charge over you" (Psalm 91:11). And it is a good name for keeping, and it is the secret of "Smite (**דך**) the capitals, that the post may shake" (Amos 9:1). And the *Tzeruf* of the name **ריו** is **דאלביון ריו**. It is the light of *Chesed* (Loving Kindness) and *Rachamim* (mercy) – **אלביון**. The secret of **דאלביון** is **פז** (pure). Its secret is, "The Lord is my strength (**עזי**) and song" (Exodus 15:2). All is *Rachamim* and *Chasadim* (benevolence) for **דאלביון**. Its secret is **פוזר** (fear), which terrifies and scares all the nations. [His meaning in the calculation of **אלביון** seems to be that in *Gematria* it is **פז**; in *Aik Becher* a simple **פ** is **ז**; and then, the calculation of **אלביון** is the calculation of **פז** with the *Kollel* of **פז**.]

From Rabbi Moshe Cordovero

ראד.

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: ראויאל אומלגאל הוזתכאל.

Subsection ע – From Sefer כי

The seventieth name is יבמ.

It is the acronym of Israel, the sons of kings, and its secret is אל'ידו. And its living beings are ויי, and its secret is ידוד. The gate of the name is בוש'י, and its secret is, "This is My name (שמי) forever" (Exodus 3:15). And what will be, all of Israel are destined to know it, etc. And about them, it was said: "I will set him on high, for he knows My name" (Psalm 91:14). And it was said: "So shall they put My name (שמי) upon the children of Israel, and I will bless them" (Numbers 6:27). And the acronym [of the word שמי] is שמועל מטטרון ידואל, and the weight of the name is ש"ב. And its secret is, "Renew (וזרע) our days as of old" (Lamentations 5:21).

From Rabbi Moshe Cordovero

יבם

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: יוזיאל ברכיאל מלכיאל.

Subsection נע – From Sefer כי

The seventy-first name is דיי, from יזידו. And two angels also receive from there, and they are עלויאל שעטיאל.

The secret of the name is 'so' (כך), said the Lord. And it is the source of prophecy of "So shall your seed be" (Genesis 15:5), "You shall bless" (Numbers 6:23). Its living beings are אוו, which is its secret (A.b.A. think that it is אווד [one]). And the gate of the name is צמם, and its secret is ענן (cloud). In the last redemption, it will walk before them in the pillar of cloud (ענן).

From Rabbi Moshe Cordovero

דיי

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: הוזטיאל ינביבאל יופכתיאל.

Subsection עב – From Sefer כי

The seventy-second name is **מום** (defect), and it is the last one. Its angel is **עזרידו**, and it has another three angels: **צריאל דליאל מלכאל**.

Its secret is, "God be gracious unto us, and bless us, etc." (Psalm 67:2), "God is our refuge and strength, etc." (Psalm 46:2). And in *Parashat Bereshit*, you will find **לב** (heart) of God, to hint at the **ב** of *Bereshit* (in the beginning) and at the **ל** of sight (**לעיני**) of all Israel. The living beings of the name are **יא**, and its secret is, **אדיר** (I will be) with them in trouble. And if you look at the *Ofanim* of the name, they will never change, for the *Ofanim* of **מום** (are also **מום**, as A.b.A. thinks). And it was said: "I the Lord change not" (Malachi 3:6). And if you calculate the blocked **מום**, it is **תר**. The secret of the name is **תרומ** [donating], and its beam is, **תרומ** with your salvation. And its secret is **כתר** [Crown] (A.b.A. thinks that it should be **וכתרך** [and your Crown]). And its secret is, "But my horn You have exalted (**תרם**) like the horn of the wild-ox" (Psalm 92:11). And the gate of **מום** is **יפי**, and its secret is, "Fairest (**דיפד**) among women" (Song of Solomon 1:8). And the secret of the weight of the name is **ותיק**.

Until here is the name of seventy-two [letters] that I copied from *Sefer כי*. And since I was lacking and I allowed myself to replace many of the mistakes in it, while going through it I corrected and proofread everything properly. And in each place, I said that its secret is such and such, meaning its *Gematria* and the gate of the name – i.e. the change of the name. And it is in the change in *ATh-BaSh*, and the living beings of the name are the letters that are adjacent to the letters of the name in its filling. And

the *Ofanim* of the name are the word endings in the filling. And the *Tzeruf* (combination) of the name sometimes orders the half of the name, and sometimes orders the multiplication and the multiplication of its multiplications. And the weight of the name is the explanation of Rabbi Achai, the Rabbi follower of the Rabbi Moshe Salum his candle. For the name is in *Gematria* six times, for the *Midda* is like this. The word of three [houses] builds six houses. These were his words, and God is with him.

From Rabbi Moshe Cordovero**מום**

Under its government, there are three servants. The heads of their names are called by the letters of the name, for each one sucks from the first letter of the name. And they are: **מלכיהאל וועדיצבאל מוזבוביאל**. Until here is the rule of name of seventy-two [letters].

It was known that the power of its action is by the name of forty-two [letters]. And both of them together were carved unto the staff in order to act within it. And its reward is to remove water, split water, cause disease, cause plague, save, and heal. All is in the power of these two names combined together, and the point is that the name of forty-two [letters] is the secret of the light that rises from below to above – from the fathers in *Bina*. And *Bina* is in *Chochma* in the secret of the returning light. For this reason, it ignores and acts in the power of *Din* (judgment) and the strong hand within it. And the name of seventy-two [letters] is from above to below. The fathers are tied to the *Malkut* of the light that descends in order to act in *Chesed* (Loving Kindness) and mercy, annulling the

judgment of *Gevura* – one from this and one from that. And the matter of their combination is to act, and their mixture is a bond and union of these two lights. And with them is the rule of the whole Creation and the whole existence. And the matter of these two names is not in *Atzilut* (Emanation), for in *Atzilut* these names are thin *Havayot* that are not included in the name – but in the combinations of the *Havayot* and the changes of the vowel points. Indeed, in Creation those *Havayot* will be dressed with the names that are close to the appellations – these two names are as appellations for those *Havayot*. And as the superior *Middot* [of Emanation] will not act except only by Creation, Creation will act only by Formation. And the only action for both is Emanation. So is the matter of these names, which have an action only by the angels sucking from them. And they act only from what abounds to them from the superior *Havayot*. And therefore, their action is connected together with the *Havaya*, the name, and the angel. And by the existence of this, another hangs down from this one. So, Action will hang down from the government – downwards in the material world – as I explained in the investigations. These seventy-two names are the seventy-two bridges for the waters of *Chesed*, as explained in the book. And how much is the matter of each bridge being included in one third of the letters? Its existence is without essence or number. And do not be surprised, for the name *אל* and the name *יה* are two-lettered, and they are in heaven. And so, each letter among the three letters of the name has an angel, as explained. And under that angel are a few unending and innumerable holy camps. All of them perform the actions of the name and use it as explained. And, as I have already explained in the book concerning the name of forty-two [letters], there are forty-two other powers that hang down from its

forty-two letters, and they are as they were recalled. And if the one who uses the name bothers his master and uses his crown, he must die, and so he is the actual one who sets his hand to use the name among these names. And between this and that, there is a name or an appellation, for all is one matter. And he is further insolent, for the one who has humility in his heart after recalling the goodness of the Lord unto him will be embarrassed from claiming more, and even only to say a question by his mouth: "Here, the Lord was very good to me, and I did not work even one small part among a few ten-thousand parts from what He gave me from His goodness. And how can I be insolent? And I will only ask what is necessary". And the order that was corrected by the men of the great synagogue is that it is written that he will be insolent to compel by this his actions. With no doubt, he will sin before the Lord, the keeper of His *Nefesh*. And therefore, he should draw away from the actions and only try to know the power of the name, in order to praise and glorify the greatness of the Creator of all, and to love Him with fear always.

(The young A.b.A. said: The interpretation of the name of seventy-two [letters] is by the *Ramak* (Rabbi Moshe Cordovero) – may his virtue stand – in general and particular, and its actions serve. And concerning those who are His servants, the Lord will grant us, our seed, and our seed's seed to understand and set [things in their proper] order, so that even when I will be older I will come unto the *Gevurot* knowing and trying to know God, His strengths, and His wonders, which are His dreadful [works]).

the name should be at the head and the end of the system, as recalled.

And they are useful for all kinds of fire and flames, like this

אָגֵלָא יֵל סבֵּבָה דְּרִי דְּקָם לְאֵן קִלִּי אָגֵלָא
אָגֵלָא קִלִּין פִּדְלִי גִלְדִּי יִי מִלְּהָ וְהָוִי אָגֵלָא

And they are useful for all kinds of fire and flames. And for the matter of the conflagration, put the notes against the first ones in the place of the conflagration. A.b.A. said that in *Sefer Mapae* it is written: To make peace between a man and his wife, write these twelve names – יֵל, etc. – on a parchment of a deer that was slaughtered kosherly three days before the period that interests us, or at the fourth or sixth hour. And say: I write this, etc., for the name of *Pelony*, etc., in the name of the star of the hour of *Pelony*, and in the name of the angels of *Pelony* and *Pelony*. See the *Dinim* (judgments) of the *Kameas* at page תקפד for the holiness and the purification, and hang the *Kamea* unto the hated one.

Subsection א

Third, the twelve names are useful against the robbers in the settlement, as in a country in which robbers or corpses came to steal and rob. Give it unto each spirit among the four spirits, and write them as we said for the second twelve names, like this.

אָגֵלָא נִתְהֵא דְּהָא יֵרֶת שְׂאֵדָה רִיִּי אִוֵּם
אָגֵלָא לְהֵב וְשִׁיר יִזְוִי לְהִזְוִי הָוִי מִזְוִי

Subsection ז

The fourth is for the robbers at sea or on dry land. If you walk on dry land, put them on the top of a long spear two handbreadths. And if you are at sea, put them on a high place two handbreadths by chaining them, and in ways similar to this. And write them by the way that we mentioned in the second twelve names.

אָגֵלָא אֲנִי וְזֵלֵם רִדְעִי יִי הִדְהִי מִיִּכ
אָגֵלָא וְוִל יִלְהִי סֵאֵל עֵרִי עֵשִׁיִּל מִיִּדָּה

Subsection ה

Fifth, they are useful for keeping the way from pests, and all kind of fears and terror. And they should be placed in the place of the head phylacteries. And write them by the way that we mentioned in the second twelve names like this.

אָגֵלָא וְהָוִי דְּרִי הָוִי שִׁי עֵלְמֵם נָאָה נִית
אָגֵלָא מִבְּהָ פִּיִּי נָם יִלְ הָרִיז מִעֵר

A.b.A. said that he found in *Sefer* כִּי: "For the one seeing and not seen, write these names on a deer's parchment on the tenth day of *Tevet*, at the seventh or eighth hour; and

put them in a stick of hazelnut, and hold the stick in your hand”.

Subsection 1

Sixth, write them on a clean parchment or a vellum, as we mentioned in the second twelve names, like this.

אֱלֹהִים וּמֶלֶךְ יִהְיֶה עָלֵינוּ מִזֶּמַּן דְּמִשְׁכַּן מִזֶּמַּן
אֱלֹהִים אֵיֶל וְזָכָר רֹאשׁ יִבְרָא הָיָא סוּם אֱלֹהִים

Place it on the left arm, in the place of the phylacteries. And it is useful for whoever has a great need to speak with the king or the commander of the army, etc., and with each stubborn man. And it is for the one giving birth that has difficulties in delivering the child, for all the matters of kingship, and for each thing that will be difficult for him to perform. And all these names are in the *Nikud* of the *Torah*. And one should not write *Ptucha* (open letters) as *Stuma* (blocked, closed letters), or *Stuma* as *Ptucha*, even if it comes in the middle of the name. The simple will be simple, the bent will be bent, and the upright will be upright.

Section יא

וְעַל יְיָ סוּי וְזִתַּת אֱלֹהִים עָלָה יְעָר אֲשֵׁם
רִיחַ סִבִּי תוֹב מוֹל אֶרֶץ אֶפֶר רִיחַ בְּיָי יַעֲקֹב

Its power is for chasing robbers, and it stems from the verse, “And they journeyed, and a terror of God, etc.” (Genesis 35:5). And I do not understand its stemming, for it is not arranged at all. And I think that after *וְזִתַּת אֱלֹהִים* another shape is needed to be said, and it is: *וְעַל יְיָ סוּי* (A.b.A. said that he found this in another book. And here as today, it seems the ninth name is supposed to be *וְעַל יְיָ* with *וְעַל* and not with *יְיָ*. And the eleventh name is *תִּיב* and not with *יְיָ*. And that is the correct one. Until here).

Section יב

וְיָי סִבִּי עָאֵם מִפֶּשַׁע לִיָּהּ אֶלָּא הַבִּמָּה הַזֹּאת
אֶלָּא לִיָּהּ הַבִּמָּה יַעֲלֵה סִרָה הַיָּי הַבִּמָּה לִיָּהּ הַבִּי
לִיָּהּ פֶּלֶל לִיָּהּ יִזְוִי מִנְּהָ וְזִהוּ זִיָּהּ הַשִּׁיָּה יִרָה
שִׁיָּהּ רִלִי אֶם לִיָּהּ וְהָרִי יִיָּהּ לִיָּהּ הַעֲלֵה מִנְּהָ
אֶלִי זֶם רִלִי יִזְוִי הַשִּׁיָּה סִרָה וּלִיָּהּ סִרָה
עָרִי עָלֵה מִתָּהּ וְהָרִי רִלִי הַשִּׁיָּה עָלֵה זִיָּהּ וְזִהוּ
מִלָּה פֶּלֶל זֶם יִרָה הַבִּמָּה סִרָה וְהָרִי יִרָה עָלֵה
מִנְּהָ מִפֶּשַׁע אֶלִיָּהּ וְזִהוּ רִלִי יִיָּהּ הַבִּי סִרָה

They stem from the three verses recalled above by the order of all the verses. And they are in *גִּדִּי*, and their *Nikud* is in the *Nikud* of the verse. And the first is inverted, and it

is all straight. And both have the same *Nikud*. And it is in the movement of the letters themselves, and also in all the books on uses (*Shimmushim*).

Section יג

I, the young A.b.A., have further found in *Sefer* כ"י that is is for greatness. And this is its language. The merits of the name of seventy-two [letters] are to act in them by their order with this *Ofan*: ווּ י"י סבט, etc. And it can act in them straight, inverted, and straight, like this: ודו ילי סיט. And their time of writing is needed to be known. And know that each action has in it five names except the last one, which has in it seven names. And one should say them by their *Nikud*. And this is the time of their writing: The first ones at the third of the month; the second ones at the seventh of the month; the third ones at the tenth of the month; the fourth ones at the twentieth of the month and the ninth of the month. And know, pleasant reader, that for these actions tidiness, abstention, and great purification are needed. And you should mortify yourself before the action, and keep away from a woman for at least three days before you act. And the purification of the mind is needed for all, and this is the power of their merits.

Subsection א

ווּ י"י סבט עאבו מִבֵּשׁ
סשנאגער

It is for love. Take a processed *Kosher* deer's parchment as phylacteries, and write unto it these names and seals on a clear and perspicuous day. And if you cannot get a deer's parchment, take another parchment that is processed for phylacteries, or write them on a one day old egg from a black chicken. And burn the egg in fire, and put the ashes within her lap, her shoes, or her food. And it will be useful.

Subsection ב

ליוז אָנא כמת דוזי אָנר
וצלעת פֿם

It is for hate. Take a black cat's parchment and write on it with a quill pen of an eagle or a bull these names and seals. And bury them under the doorpost of the house. And if you cannot do so, put the parchment inside a quill pen or a cane, and throw it into stinking and turbid waters. And you shall witness wonders.

Subsection ג

לדו דמוע יצל מרה דיי

It is for opening the heart. Take a *Kosher* deer's parchment and write on it on the first of month *Sivan*. And

if it is Saturday, write these names on the seventh hour close to Saturday. And write on the back side of the parchment these names: "הוי בריאל רפאל עזיאל יה ודו" *Shir Piyah*, open my heart". And also write in this way: "You, holy names, hurry and open my heart to study and learn the Law". And wipe out these names with a glass of wine that stood on earth from the first of the month until the evening of *Shavuot*. And you can also do this on the first of month *Sivan*, but the glass has to stand on earth until the evening of *Pesach*. And drink the wine, and see wonders.

Subsection 7

הממ לו כבי ליו פול

To shut the mouth of the enemy, take a parchment of a small calf or a placenta of a cow, and write on it these names. And when you see a wicked man that wishes to harm you, hold these names strongly with your hand. And then, look at his face and show him [the signs] secretly, so that he will not perceive the card on which these names are written. And do not fear, for the Lord will close his mouth as long as you will be in front of him. And even when you walk away, show him the writing from behind, and go, for the Lord is with you on your way.

Subsection 7

נמכ יוזי מנה ודו ניד

אעמנע
ענדנא
וואו

It is for the one walking to any kind of government to ask for something. Write these names and seals on a parchment of a failing woman, or on a beast, and hold them in your hand or put them in your belt. And go to him, and he will grant you the wishes of your heart. But a fasting, bathing, and a great purification are needed. And if you cannot bathe, do not touch a woman for one day or two before this.

Subsection 1

השא ירת שאה רלי אומ

אעמנע
אעמנע

To keep the man so that he will not go to his place, take the scum of an egg and write these names and seals on it. And put it inside a *Kosher* parchment, and place it in his relatives' house who desire his love and to strengthen his closeness together. And all the relatives will gather in the same house, and you will see wonders.

Subsection 1

לִיב ודָר יִי לְדָוִד כַּעֲקֵי

It is to bring the far ones closer. If you wish to bring a distant person closer, so that he comes before you peacefully and calm, take a leaf of a shaft and write on it these names. And hang it on a tree while the wind comes from the north side from four hours after midnight and beyond. And you will see wonders.

Subsection 7

בְּמֶלֶךְ אֱלֹהֵי זָרוּבָב רַחֵם יִצְחָק

[illegible]

To threaten the hater, take a spotted snake's skin that it removed from itself in the month of *Tammuz*. And [a skin] removed at a different period is also good. And write on it these names and seals, and carry it in your belt or arm. And each man will fear you.

Subsection v

דעשד. מוככ וול ייד. סאל

၇၆၆၆၆၆၆၆

It is for having male children if the woman gives birth only to girls. Take the placenta from the last born daughter, and if not – for example, if she does not give birth anymore – take the placenta from another woman that gave birth to a

girl. And write on it these names and seals. And at the first night, she should immerse before having sex with her husband. She should fumigate herself with a lung of a male lamb cooked in a good and fragrant wine, and receive the smoke in her womb. And she should do this for three straight nights, and on the fourth night she will put on her heart this placenta. And her husband will also anoint her genitals (A.b.A. thinks that it is supposed to be his genitals) before having sex with her with the gall of a rooster. And you will witness wonders. And it is appropriate to conceal it. And in a curse or ban, there are those who will do this for a foreign woman.

Subsection '

עָרֵי עָאֵל בְּמִתְנָה וְדָו דְּכִי

It is for the leap (*Kefitza*) of the way. For the first time, an immersion during the adjuring is needed. And after that, one needs only purification. Take a *Kosher* deer's parchment and write these names. And write from yourself the five holy and pure names: "In the name of the dreadful *Keter*, God of gods and Lord of lords, great, brave, and dreadful God, walk me from this place on which I stand to the place of *Pelony* with complacency and not with grief, safely and with rest, with the health of my body and with the wholeness of my organs in all this way that I wish to walk until the place of *Pelony*; and bring me to the place that I desire, and guide me with complacency of spirit in the way, so that I will be neither sad nor confused, and my walk will be secure as I desire and want; and You will not allow any creature to harm me in any matter in the world, and they will neither prosecute nor appeal unto me; and

they will not hinder me in any place not according to my wish, and they will be there for me, to fulfill my request and wish, *Amen, Selah*".

And after you wrote all this, put the parchment inside a shaft with seven bonds, with a length of seven cubits. And seal its orifice with a new white wax. And when you wish to act, purify yourself the day before from all the filths of a woman, bathe your whole body, wear a white robe, and do neither eat nor drink anything but water and bread. And go outside the city within the range of a single bow with the shaft in your hand. And when you wish to look backwards and ride the shaft, do not speak at all until you reach your destination. And do not turn hither and thither, and you will feel neither the river nor any way among the ways, for you will soar as an eagle. And the first town that you will see is your destination. And look at it, remove the shaft beneath you, and walk toward the town with the shaft in your hand. And do all that you desire. And if you wish to stay overnight or rest in the town, take the doorpost from the shaft and keep it as the pupil of your eye until you desire to act with it. And then, do it as mentioned in the beginning, and you will succeed.

Subsection יא

הַיֵּשׁ עָלַי זֶה זֶה מוֹלֵד

It is for the leap (*Kefitza*) of the sea. Take an embryo's parchment and write on it these five names. And from the other side, write these names that stem from the verse, "The Lord called unto Moshe, etc." (Leviticus 1:1), because of the expression (see ahead in letter ר, sign יא), and also the whole verse, "When you pass through the

waters, etc." (Isaiah 43:2), "Thus said the Lord, who makes a way in the sea, etc." (Isaiah 43:16), "I would haste me to a shelter" (Psalm 55:9). And take a shaft as a doorpost, put the card inside the shaft, and hang it on the mast of the ship. And while hanging it, adjure and say from yourself: "For *Pelony* son of *Pelony*, holy and pure names hinted at in the holy seventy names that are sealed in the nine wheels of intellect – the level of the world *יְאֵרֵי הָעוֹלָם* that dwells in the wheel of the active intellect and above them – guide me to my destination to the place of *Pelony* with complacency and not in grief, with peace and not with anger or confusion; and keep and save me from the flows of wicked waters". And he should say the whole verses that are written on the parchment, and say: "I wait for Your salvation, O Lord" (Genesis 49:18). And he will see wonders. And remember that, when you are close to your destination, you should remove the shaft from the mast, for if you do not remove it, you will go with the ship into the city because of the power of the vigorous names. And you will risk yourself.

Subsection יב

פֶּאִי נִקְמָה יִרְכָּל הַבּוֹז מוֹזֵר

Their power is great for destroying a hater.

Subsection י'

והב יאה עלו מוי דהב

It is for recalling. Take an egg that is one day old and was made on Sunday at the hour of the stars. And if you do not have it, stand at least near the chicken while it delivers, and aim your thought at the action. And take it and say: "In the name of *פירא*, the minister of forgetfulness". And write on it these names, roast it, and peel off the outer shell in a way that you do not peel anything from the egg. And conceal the shell inside the *Mikra* in *Parashat*, "And he calls upon Mashe" (*ויקרא אל משה*). And place it there until you eat the whole egg with one bite. And after that, take the shell and blot it out inside a glass of red wine. And drink it in one shot. And conceal the shell, or throw it to the creek, for it has a great holiness. And concerning all that you will study, you will never forget anything from your studies. And bathe your flesh with living water and purify yourself, for purification brings to ascent.

Subsection י'

מכא אלע זורו רלה ייב דלי מרבו

Its power is to remove the man from his town for a fight, by these angels: *שרפיאל המפייעאל אשמדאיאל* *רוקיאאל*.

Section יד

והם ילי סיבו עלה מדו ללע אכק כהב דזי
אלו לאה דהב יזר מכוז הרל הקם לאי
כלה לות פהא זלבו ייע מלי זורו זתה דאל
ירי עאל ריה אול לככ ועיה יוזז לדה כום
מני אנד זועק רהוז ייו דהר מיב וום ילי
סאה ערת עשא מיה ורו דנה דוזי עמר זל
זיו מבי פוו זמם יי דרה מצל ומע יהו ענד
מוזי דמת מנא איה זוכעי ראמו יבט דיי מוו

A.b.A. said that he found it written in another book in another way. And this also stems from the three recalled verses. The first one is straight, and the other two verses are inverted. And its use is for *Gevura*. Happy is the man that knows its power.

Section טו

וישו יאד דהב ירו פות שותף לבנ שלי ימה
בישם שותף דרו דזי פיא רינד ששם ירו עקו
יז פתי חמא מיר שלי דיה לבא חסל דוח
שלי דהב אני נא יל פתא תוזר וקב כלע
דחה זמם לישו דאף ענן שלי נדיש דאן דאן
קנט ביה דזי עס פתא תעל זורל זא דער
שדב מאן יפת טרו ורו אשם דסן אזי דזי

name of **מִדָּה** that did not reach well the heart. For in **מִדָּה** it is considered to be a dowel of a stammered tongue. And as it is written here, it is an essence, which is a name of **יב** [=12] – meaning letters). And its power is to raise the fury and avenge, to keep man, and scatter the mob from the town. And it shows *Gevura* without purification or an angel, and its source **יְהוָה** is with the *Nikud* of “My beloved is unto me as a bag of myrrh (**יָגֹרֶר הַבּוּר דּוּדִי לִי**)”. And the name included with it is like this: **יְבִדְהוּבְקִיּוּאִימְפָה**. Write it on a *Kosher* deer’s parchment and put it inside a long shaft. And when you see the enemies, shake the shaft with your hand against them and they will be scattered. But write with it the thirteen *Middot* of mercy with the change in *ATh-BaSh*, as known (and see ahead in letter **ת**, sign **א**).

Section יח

וְרִיז מִדְּבַר וְשִׁמּוֹ לְשִׁדְתּוֹ

It stems from the verse, “And he said: The Lord came from Sinai, etc.” (Deuteronomy 33:2). But its order is a little from the acronyms, a little from the word endings, and with a leap (*Dilug*) by this way: **וַיֹּאמֶר מִדְּבַר יְהוָה פֶּאֶרֶן מְסִינִי וְאַתָּה בָּא מִרְכָּבוֹת וְזָרוּז קִדְעִי מִשְׁעִיר מִיְמִינִי לְמוֹ אֵשׁ הוֹפִיעַ דָּת לְמוֹ**. This is the version from *Sefer BaM*, and its power is great for *Chochma*, grace, for a question of a dream, and to drive away the powers of impurity. And its *Nikud* is the acronym, as it is written in the *Torah*, and the word endings are as the movement of the letter. And from the *Rama”k*, in *Sefer Kitzur Alima* it is written by his words in a version like this: **וַיִּבְרָא מִלְּדָרְגָהּ שְׁשִׁיּוֹתָיו**. And the *Nikud* is as recalled, and Rabbi Chaim Vital of blessed

memory wrote its combination. I believe that it is according to what the words of the book hint: **רַבְּהִי פִּי אֲבוֹזָה קָרְמוֹ אֶלְדִּל**. And in *Brit Menucha* (Covenant of Rest), the version is: **וַיִּנְמְאֵתוּ שְׁמוֹתֵיהֶם**. (A.b.A. said that it stems from the beginning of the verse, until it appears from the word endings in the leap of the order of the name. And the rest of the verse is made by acronyms with the leap of the order, and the order of the name is a letter from the word endings and a letter from the acronym.) And whatever it will be alike, we need to include the recalled aforementioned name in the *Havaya* with the mention of the *Nikud*, which is **יְהוָה**. And in *Sefer Alima*, it ends its actions with each **א** from these angels: **זוֹקִיאל עֲזַרְיָאל זֹכְמִיאל זֹרִיאל**.

Section יט

יְבִדְהוּ	וֶרֶק	יִו	יִשְׁ	כִּין	אֹד	בְּאִי
יָנָא	יָמוֹ	הִיא	כֶּסֶף	מִכּוֹז	מִכּוֹ	בִּלְעִי
הֶסֶר	אֲשִׁם	וּפִי	וּא	פֹּדָה	רְהָה	וּפֶר
יֵעַן	מִדְּהָ	הֶעֱבֵב	יָמִי	זָבִי	עִיר	תִּינָאֵל

And in it, there are, etc. And this is its language – its adjective: “And it came to pass, etc.” (Numbers 10:34), “And when it rested, he said, etc.” (ibid.). It is **פָּדָה** (85) letters. And say: “They will be formed in time, so that I will not fail in my way, and will not be harmed by the great God, the dear and dreadful God, **וְבִדְהוּ וֶרֶק**, etc.” (and in another book, it is written from the name of *Sefer Naftulei Elohim* that the *Segula* of the two verses is a *Kabbalah* in his hands; and they are a book by themselves, and these

are the names that stem and their *Nikud*. And in another book, I found written that it is in the *Nikud* of the verse, From A.b.A.).

Section כ

וה. וה. וד. אי. אי. אי.

This name is for the one who became mute by sickness. Write this name on a cake made of fine flour, and marinade it in good wine. Eat the cake and drink the wine, so that it will be *Kosher*. And write a simple writing in holiness and purification (see in letter *ע*, sign *ס*).

Section כא

ווד.

Another version is *ווד*. This name is the name of the third day from the four heads. And its name from the four rivers is *Gichon*. From *Brit Menucha*, the fourth way.

Section כב

וּבַר יִיא עֵשֶׁל בִּצָר אֲבִי רֵעִם בְּעֵץ אֲנֹ
רֵשִׁי אִיפּ זָזוּ בְּדֹי יָרוּ וְאָדָם רָבוּ

Its stems from the verse, "And Israel dwelt in the land of Egypt, etc." (Genesis 47:27). I do not understand the order of this combination from the name *רֵשִׁי* until the end. I also corrected *אִיפּ* instead of *אִיפּ*, to complete the letters of the

verse at least (A.b.A. said that he found written in another book – in *Sefer* *עֵת רָבוּ וְאָדָם רָבוּ* – Say the whole verse when you enter a new house with the name *וּבַר*, etc. Until here).

Section כג

וִיפּ בְּעֵר לָרוּ יָאֵל וְרוֹב יַעֲזִי שְׁוֹרוּ יָמִם עֹא
עֲבַד מֵאֵד וּלְאֵא תֵאֲרַת מִדְּעִם

It stems from the verse, "And the children of Israel were fruitful, etc." (Exodus 1:7). I corrected this also by my power, and I am still not satisfied (A.b.A. said that he found written in another book that *עֵת* and the children of Israel, etc., said this unto a bride and groom who desired a sexual connection and could not succeed in fulfilling this: "In the name of *וִיפּ בְּעֵר לָרוּ יָאֵל וְרוֹב יַעֲזִי שְׁוֹרוּ יָמִם עֹא* and *עֲבַד מֵאֵד וּלְאֵא תֵאֲרַת מִדְּעִם*". And it appears to be wrong, and as it is here it is in the essence, according to A.b.A.).

Section כד

וּכְאֵתְנִאי רַבִּירַב בְּכֹזֶשֶׁס דְּדִקְכֹל אֶכְבִּיּוּ
אֵל בְּאִיָּה תִּכְזֹז אֶתְשִׁי

It stems from the verse, "But as for me, in the abundance of Your grace" (Psalm 5:8). It is by the leap (*Dilug*) of one letter until its end, and also inverted with the leap. Study well and forget! In the *Zohar* of Rabbi Yehoshua Ben Levi and in *Sefer* *כִּי*, I found this name arranged in four and

And it will be done in purification for five days. And during each day, one should adjure three times with the verse and its combinations with the *Kollel* (A.b.A. thinks that it should be seven days).

Section כט

וַיְהִי אֵלֶיךָ

It stems from the verse, "And let the graciousness of the Lord, etc." (Psalm 90:17) – from *Sefer Taalumot Chokma*. (A.b.A. said that the letters יד are half the name, and the letters וביע are from the word וביעשה).

Section ל

וְהָיוּ מֵתֵי וְיִהְיֶה אִפְּסָם לְשֵׁה יִפּ בְּמִיָּה בְּמִיָּה
אֶה יֵעַ דָּר בְּיָד תֵּר דָּה

It stems from the verse, "Even those men died, etc." (Numbers 14:37). And its power is great. Write these names on a citron with the angel אֱלֵפִיאֵל. And see in *Sefer Muhri*! page פד. Study it!

Section לא

וַיְהִי בְּיָתְכֶם

It stems from the verse, "And the Lord said: Behold, there is a place, etc." (Exodus 33:21), in acronym, and from the verse, "By Me, and you shall stand upon the rock" (ibid.).

in word endings. And for its power, bathe, wear clean clothes, and have a clean bed. And read the prayer of *Shma* and the verses as you usually do. And after that, say: "And the Lord said: Behold, etc.". And recall the above name and say: "May it please you, O name that stems from this verse, to inform me concerning my question, either by sight or in another way, so that I will understand its solution and will not forget its remembrance". And recall the name as the sum of its letters – i.e. eight times.

Section לב

וְהוּעַ הַמּוֹת יִמְלֹךְ וְנָכִי בְּמִיָּה לְקַעַן כּוּפִי
יְהוּה יִתְרָא מִירְשִׁי אֶכְזָר וְאֶלְל בּוּפִיָּה נִיכִי
יְמִיב כְּאֶלּוּ וְרוֹזֵשׁ שִׁעֲכּוּ רִיוֹק וְשִׁוּוּ תִתִּיו
יִזְדִּי

It stems from the verse, "And kings shall be your foster-fathers, etc." (Isaiah 49:23). And its power is for causing fear and terror even unto kings. From *Sefer Ha-Cheshek* (Book of Desire). And see above in letter א, sign קפוז. And see ahead in sign קלו. [See ahead in letter ב, sign סז.]

is connected: **לֵשֶׁנָּה בְּבֵל נִזְהָ יְכִי מִבּוֹ נָטָם אֲזוּז מִעַל רָקִי**. This stems from the verse, "Of Binyamin he said" (Deuteronomy 32:12) [see ahead in letter **ל**, sign **ה**; and both work together. From *Sefer Ha-Cheshek*]. (See above in sign **יזו**.)

Section לז

**וְהָיָה אֵלַי אֶלֶף יִהְיֶה בְּיָדִי רִנּוֹשׁ בְּתֵרִי וְזִשְׁבִּי
סִמְיָ דְכִרְ כְּתָא אִיתָ בְּבִי וְאִ**

It stems from the verse, "But as for me, in the abundance of Your grace, etc." (Psalm 5:8) – straight, inverted, and straight. And its *Nikud* is as the movement of the letters, and its power is to remove a demon. Utter it to one's left ear and also hang it upon him. [See above in sign **כד**.]

Section לח

וְדִאֻא

It stems from the filling of the name of **בז** like this: **יוד**. And its *Nikud* is **עֲבָאוֹת**, and its power is for keeping (A.b.A. said that it is written like this in all the books, and it is a writer's error; and it should be **וְדִאֻא**. Study well and forget, for it is the full spelling of its house).

Section לט

**וְרִי קִזוּ וְזוּ הָרַ עֵי בַעַ דָּל עֵא שֵׁם רִי הָרַ
גָּה מִזְ לֵם יִר מֵא מִלְ גָּא מִר לֵל יִי אִו דֵּם
נָקָ יִי וְו יִד לֵי כָב וְו כִּי לֵז פִּד וְאָב**

It stems from the verse, "And the servant took ten camels, etc." (Genesis 24:10). And its power is for the leap (*Kefitza*) of the way with this name, and after it comes **ויב**, etc.

Section מ

**וְיִמְ אִמְהָ רִיר הוֹבֵ הָאָא לִהִי יִאֲזֵ דִנָּה יִאָא
בְּרִמֵּ הַמֵּל הֶקֶד רִהֶס נִאֲזוּ לִפְהָ זִישׁ הִיעַ וּבִו**

It stems from the verse, "And he said: O Lord, the God of my master Abraham, etc." (Genesis 24:12). And it is two letters together downwards, and it returns for the expression. And its power is for the leap (*Kefitza*) of the way together with the name in the previous sign and with the name, **יְמִדֵּשׁ וּמִדֵּי אֲנִלֵּב הִלִּיָּהּ הִשְׁעִיָּא מוֹתִיזוּ מִקְאָל**, **שׁוֹרֵר לִיקָן וּזְפִנֵל יוֹמֵכַ בְּאִיקֵל תְּמִאֲזוּ בְּלִישׁ וּיְמֵא אִוְרָה**, **עֲתִמָּא וּזְלָה רִצְתֵר יִאֲוִה אֲתִשְׁא רִנְדָּת בְּאִרָּה לִעִיר וּזְאָל**, which stems from the verse, "The Lord, the God of heaven" (Genesis 24:7) [see in letter **י**, sign **זב**]. And it is also with this name, **בְּתוֹ עֵאִי תִרְבַּ עֲאָר**, **עֲתֵר בְּלָה עֲרָ עֲתִמֵּ מִקְלֵ מִיִּי רִהֶס בְּאִמֵּ אִלְזוּ יִרִי לִעִי**, which stems from the verse: "And he made the camels to kneel down without" (Genesis 24:11).

Section מא

וַיֵּרֶד רַק דָּי יוֹ הָיוּ וַיִּהְיֶה בָּפָּ עַל זָה וּוֹ יָהּ
תִּי יֵרַצַּב בְּעַ עַי בְּמוֹ וְהָ שֶׁן מִהָּ וַיִּי יָם קֵשׁ רַב
א

It stems from the verse, "And the Lord descended in the cloud, etc." (Exodus 34:5). And its power is for prayer.

Section מב

וְקַפּ יֶרֶגְ עֶשֶׂר כְּהִי יָגָם מִדָּמ וְכַת בְּלִי בָמָם

It stems from the verse, "And when men arose early in the morning, behold, they were all dead corpses" (Isaiah 37:37). And its power is for the keeping of the way when it is hung on the right arm. See ahead in letter ט, sign ב, section ב.

Section מג

וַיֵּא הִי בָהּ יָבָהּ בָּהּ אֲמִי

It stems from the acronyms of "And the Lord said unto Satan, etc." (Zechariah 3:2). For its power, write the above name on a *Kamea* and hang it upon a woman that has breast-ache with this name: עַלֵּי עָפִי וּבִי יָגוּ. And it is the acronym of the verse, "The mosses by the Nile, etc." (Isaiah 19:7) (see in letter ע, sign כה), as recalled in another place.

Section מד

זוּנִיאל	וְהוּ	יִיב	אֲמִי	סִיָּה	אל
זוסדיאל	ישון	המב	תצת	פלן	אלהי
רוזמיאל	הין	וון	יון	ויה	ישראל
אדביאל	יתו	הוד	וון	ינה	אגלא

ה	ו	ד
ו	ד	ה
ד	ה	ו

The secret of
this seal is יָהּ.

א	י	א	ז
ז	ו	ג	ט
י	ה	יב	ב
י	ד	ה	י

The secret of
this seal is כוּ.

ב	ט	ד
י	ה	ג
ו	א	ז

The secret of
this seal is יָהּ.

etc. It stems from the verse, "And the Lord (יְהוָה) was with Josef, and he was a prosperous man" (Genesis 39:2), "And gave him favor" (ibid. 39:21), "The Lord (יְהוָה) gives grace and glory" (Psalm 84:12). And another letter ה is at the end, and its power is for grace. Write a *Kamea* and touch with it whoever you wish. And further write: "זוסדיאל זוּנִיאל אדביאל אכתריאל אל אלהי ישראל" "bring grace, glory, loving kindness, and mercy to Pelony son of Pelony in the eyes of all those seeing him or in the eyes of Pelony son of Pelony. And touch with it whoever you wish, and say three times the verse, "A lovely hind, etc." (Proverb 5:19). It is a *Kabbalah* from Rabbi Yitzchak Damin Akko. Until here is the tongue of Rabbi Moshe Zacuto. And I found in another book the seal below that is recalled under these three recalled seals. And the first seal was arranged as written, and instead of אכתריאל it was called רוזמיאל. Also, the name פלן and the name הוד were written with simple

letters (A.b.A. said that in another book it is written that one should write this *Kamea* on Thursday). A.b.A. said that he found that this middle seal written in another place is in *Gematria* כו by this way. And it was combined with the two seals that are recalled in letter א, sign רעד, section א-ב.

מחלקת	ידוע				אשר
	א	י	י	ז	
	ז	י	ב	ט	
	ו	ה	יב	ג	
	א	ד	ה	ו	

Section מה

וְכָד יִיב אֲבִיב מְרִי רֶקֶר לְיוֹ כְּבִי יֶאֱצֵ שְׁלֶק
 אֶתֶת לְבִמֵּי יַעַל לְיִכ כְּטָל כִּיד. לְוֹכ יֶבֶל
 מִמֵּי מִתֶּם נוֹד. הֶסָא זִזְגֵל וְרָה צֶתוֹ מִהָד.
 אֲדָם תִּלְלֵ כְתָא לְבַת שְׁעֵס כְּדִי זֶכֶּי יוֹי
 כְּכֶכֶּי

It stems from two verses: "Then he said: Go, borrow you, etc." (2 Kings 4:3); "And you shall go in, and shut the door" (ibid. 4:4). And the whole name is with the *Nikud* of *Shva Kamatz*, and its power is for success. From *Sefer* כִּי.

Section מו

וְדִאִי

It stems from the verse, "Wherefore David blessed the Lord" (1 Chronicles 29:10). And it is אֲדִיד. From *Sefer* כִּי. And it is the name of the *Keter*, and it is the Explicit Name. From the *Ariza* "I.

Section מז

וְדִאִי

It is to remove the doubt that is in you by God – blessed be He – and 'surely' ('ב'וֹדִאִי') for drawing out from an empty place of sorts. And this is וְדִאִי. His glory is as His name, and the essence of the work depends upon the absoluteness of His name. And as David the king of blessed memory summarized by saying wherefore David blessed the Lord, it is the acronym of וְדִאִי. For at the beginning he would draw before Him, and surely the existence of the Creator was no doubt. And it is as Moshe our Rabbi of blessed memory, when he ascended to heaven by this name. We need to add it to the name of the Ba'al Shem Tov, who said that it is a *Segula* (spiritual remedy) to say before sleeping. And surely His glory is as His name, and it is a *Segula* that saves one from nocturnal emission [we need to explain that the name with the *Nikud* is in *Gematria* מוֹגֵן (shield), for the *Nikud* is עֵב. And the name is in number אֲדִיד. כֵּא. Together, they are עֵב, as the number of מוֹגֵן. And it is further said that the recalled name וְדִאִי is כו in number, and this is what was said

about **דודאי** being His name – meaning that **כו** is His name].

Section מח

ומוזכי וזאזיה וזצוזב יידה. זמאן עזיו

It stems from the verse, "But Noah found grace in the eyes of, etc." (Genesis 6:8). The first is from the acronyms, the second is from the word endings, and the last four are the combination of all the letters of the verse by this way: One letter in the third, one letter in the fifth, and one letter in the sixth until the end. And its secret is for grace (A.b.A. said: One letter from **וּזְצֹזֹב**, which is the third name, and one letter from **זְמֵאֵן**, which is the fifth name; and this repeats again, and the verse leaps when you put the fifth and sixth names under the third and fourth names). And see above in sign 1, and ahead in signs **קכז קכח**.

Section מט

ויה	ההל	מרמדת
גרו	יבה	מכוזעם
מיד	תמוז	קדגזם

ויד, etc. It stems from the verse, "Moreover the hand of the Lord was against them, etc." (Deuteronomy 2:15). And its power is great, and the honor of God is the secret of the thing. And it surely needs the *Nikud* or the vowel points of the verse itself.

Section נ

ומאה לידה. המפל שימפי טשית מאשר

It stems from the verse, "Now these are the ordinances, etc." (Exodus 21:1), with the leap (*Dilug*) of one letter only when it is complete, straightened, and returning to the expression. And it has the power of annulling a spell by saying after it: "A sorceress shall not live. 'Behold, you are nothing, and your work is a worthless thing, an abomination is he that chooses you, etc.' (Isaiah 41:24)". From *Sefer כי*.

Section נא

**ווא לזב שגה. אשם רבוע לשג. אהל יהוה
אלת הבו אדה. רון נאד בלו יהוה. אוב יהה
ומא ולש באע ייב מגז קשן יוי שור אהל
ועה שימת זולו יאת במים רעוז ולק ועמו**

It stems from the verse, "And unto Moshe He said, etc." (Exodus 24:1). It is the acronyms and word endings of the names, but the middle [letters] of the names are from the verse: "And Moshe alone shall come, etc." (ibid. 24:2).

Section נב

וְאֵמִידֵּוּ אִידֵּוּ

It stems from the verse, "And there came forth fire from before the Lord, and devoured them" (Leviticus 10:2). And the name ידֵּוּ is at its end, and it is the origin of the *Seraphim*.

Section נג

וְהָאֶפְרָה בְּמוֹזָלָה

It stems from the verse, "And the men that were at the door of the house, etc." (Genesis 19:11). And see in letter ה, sign לָ, and ahead in letter ו, sign פָּ.

Section נד

Subsection א

וְיֵס מֵאֵן מִדֵּן מֵאֶל וְיֵס

It stems from the verse, "And he dreamt, and beheld a ladder, etc." (Genesis 28:12). And the last name is two letters from וְיֵס (descending on it) to complete three and three for each name. And its power is for a question of a dream, and to adjure by it to one deceased from one's acquaintances. From *Sefer* כִּי.

Subsection ב

וְהִנֵּבֵל וְרֵאִי אִמְאָכוֹי יְקַדְעָאֵר אֶדְשִׁבְעָה
לְכֶאֱדוּקָה

A.b.A. said: I found written in *Sefer* כִּי another [name] for the question of a dream. These names stem from the acronyms and the word endings of "And, behold, the Lord stood, etc." (Genesis 28:13), included with their source הוּיָהּ.

Section נה

וְבִשְׁ בְּכֶל וּבִה עֲלֵב זָהוּ מֵאֶל

It stems from the verse, "Now, it came to pass in the thirtieth year, etc." (Ezekiel 1:1). And it is so. The last name has two letters from אֶלֶהִים, which are also in order to complete three and three. And for its power, write it on a *Kosher* parchment in purification in two ways. Each way has three names. And write the question on the parchment, on a paper, and put the recalled names within the paper of the question. And put it upon your forehead where the phylacteries are placed, and all should be done in great purification. And in *Sefer* כִּי, it is also said that it is for adjuring one deceased from one's acquaintances. (A.b.A. said: In another book, it is written to use a deer's parchment.)

Section נו

וַיִּלְכֹּד דָּוִד הָעֵשִׂי יָמִיד דָּוִן וְכָה דָרַע קָדָם כָּלּוֹ

It stems from the verse, "And David had great success in all his ways, etc." (1 Samuel 18:14). And its power is for success in any work. "Write it on a *Kamea* and tie it to your arm. And the *Nikud* is of the verse itself.

Section נז

וְשֵׁי הַדָּר בְּדָב רַעֲב רִאֵן יִלֵּפ כֶּבֶד יֵאוּ וּוּם
יָגֵד זָבֵד בְּזָד וְיֵא בְדִי גְלִי דִיֵּא אִי אֶדֶר אִיֵּא
אֶזֶר עֶכֶר כֶּרֶא וּפְעֵמֶר

It stems from the verse, "Then, Judah came near unto him, etc." (Genesis 44:18). By this way, divide the verse in three and three like this: ויג שאל יי דוד, etc. The whole verse should be by this way, with the first two letters from the acronyms and the third letters from the word endings. And it will be ושי, etc., and by this way the whole verse. After that, are the middle letters, and after that the last letters – two from the word endings and one from the acronyms. Study well and forget! Its power is to win in judgment. See in letter ג, sign ל.

Section נח

וּפִיל סֹאפִמ עֵיוֶשׁ דְּכֹדֶשׁ וּלְדָא אֶרְתֵּשׁ
כִּילֵב בְּרוּזוֹ

It stems from the verse, "And David again gathered together all the chosen men of Israel, etc." (2 Samuel 6:1). And its power is when it is written on the טו (15) of the month and hung upon one shaft unto the entrance of the house or the shop. And it will bring success.

Section נט

וּרִימָא מַהִיכ הֶעֱת יִידַתַּע יֵכ יִבִּיט יִהֲדוֹ
יֵל יֵכ הֶהִייל הֵילוֹ לִזְכָּה

It stems from the verse, "Then, said Micha: Now know I, etc." (Judges 17:13). And its power is for success on a *Kosher* parchment (another version says on a deer's parchment) in purification and at night.

Section ס

וּלְשֵׁי וְאִם הַמִּשְׁהָאֶע אֶדָּא כְּאָא אֶאֱבִי יֵכָם
יֵכָל תִּנְיִ מִרְל זִתַּת לִרְהִל כְּכִילִל

It stems from the verse, "And there I will meet with you, etc." (Exodus 25:22). The first line is from the acronyms and the second line is from the word endings. And they are seven names having against them seven planets that are recalled in the third line. Each zodiacal sign has a name

against it, and its power is for a question in the dream, to reveal for you the secrets of the *Torah* on Wednesday night. And the way of its use is recalled by me in another place, and it is from the Raba"m. From *Sefer* **כי**.

Section **סא****וידבבושאבות**

It stems from the acronym of "And the Lord put a word in Bilaam's mouth, etc." (Numbers 23:5). And its power is for the question according to **העט** (the pen), which is recalled in letter **ה**, sign **סה**, section **ב**. Both act, and see **תעהז**.

Section **סב****וקלי אעה רבנו זזהא ציס רמכ בדר מופב
יטעי מישימו וא**

It stems from the verse, "Then, I washed you with water, I cleaned away, etc." (Ezekiel 16:9). And its power is for the woman who bleeds considerably. And the way of its use is recalled by me in another place. From *Sefer* **כי**.

Section **סג****ורפדה**

It stems from the acronyms of "And the living creatures ran and returned, etc." (Ezekiel 1:14). And its power is for the leap (*Kefitza*) of the way with the name **אאי עיהל ילכו**

עיהל ליה that stems from the verse, "To where the spirit was" (ibid. 1:12), recalled in letter **א**, sign **קלד**. And both act as one.

Section **סד**Subsection **א****ורופניא**

[Another version has a *Nikud* like this:] **ורופניא**. It is in *Gematria* **זזנק** (strangulation), for even though four deaths cancel the court of law, the judgment of four deaths is not cancelled. For one that was obliged to suffocate will drown in the river or die by an infectious disease. And he, the Minister of Interior, sits, writes the merit of Israel, seals, judges, and condemns with his Master – whom by sword, whom by hunger, etc., whom by water, whom by fire, who will live and who will die, etc. And in *Gematria*, it is **כך** (to you he robbed), for when a man commits a sin before his master that will condemn him, the Minister of Interior is ordered to destroy and kill him. And it is in *Gematria* **גרינם**, **כך**, for after he is ordered to kill the wicked he brings him and judges him before the Lord. And after it is seen that he has no incumbency, the Minister of Interior tells **דומה** (*Duma*) – a minister of hell – and **קפיד** the minister to take him to hell.

Subsection ב

It is in *Gematria* יֵרֵד (he descends), for his head is above at the throne of honor and his legs descend down until the abyss. And it is in *Gematria* וִירַד (and he descended), for he descended unto Mount Sinai with the Lord. Therefore, he opened with a hymn, and from Yaakov descended a mighty and dreadful government. And it is in *Gematria* בּוֹרְאֵהוּ, for he was called as His creator, and the name of the Creator is carved on his heart. And it is in *Gematria* רוּחוֹ (his spirit), for he is in charge of the rains and winds. And he is ordered, being an emissary of God, to return the wind and make the rain, for it was said: "He sends forth His word, and melts them; He causes His wind to blow, and the waters flow" (Psalm 147:18). It is in *Gematria* גְּבִרִיָּהּ (man), for he was at first a man, and with his righteousness he became an angel. And he governs all the servants of heaven.

Subsection ג

וְכִידָה

I also found written in another book that it is in *Gematria* זָיִד (living being), for no living creature in the skies writes poems until it receives the permission to write a poem. And it waits until Israel prays, for it was said: "When they stood, they let down their wings" (Ezekiel 1:24). Therefore, it is בַּעַת עֵם דּוּם (in a time of quiteness). And it is in *Gematria* זִי (brilliance), and in *Gematria* אֲגוּז (hazelnut) (A.b.A. thinks that it is וְאֲגוּז), etc. And all these are from the seventy-two names of מִטְטָרוֹן the Minister of Interior, according to A.b.A. And in *Gematria*, it is also כָּג (23).

Section סה

וִיסִי

Its secret is אֱלֹהִים, and it is the front of דְּטוֹנָה that is recalled in letter ה, sign טו.

Section סו

וְאֵבֶה

It equals ten as the sum of the *Gevurot*, and it is the rear of אֲבִיבָה that is recalled in letter ו, sign טו.

Section סז

וְאֶרְוֵאֲוֵאֶר

It stems from the acronyms of "And God remembered Rachel, etc." (Genesis 30:22). And its power is for barrenness when written on a deer's parchment in fasting and purification (before writing this recalled name, see ahead in signs סז and קז).

Section סח

וְפֶא שִׁכָּח וִיל כֹּד

It stems from the acronyms of "And the Lord remembered, etc." (Genesis 21:1). And its power is also for

barrenness with the combination of the above name. And this name should be written first, and the recalled aforementioned name will be after it in the recalled aforementioned conditions. (A.b.A. said: In another book I found written **וַיִּפְּכָה כָּד**, and it is a defective writing).

Section טט

וַיִּזְבֹּחַ

It stems from the verse, "And Josef found favor in his sight, and he ministered" (Genesis 39:4). And there is another version – **וַיִּזְבּוּא** – and the letter **אֶלֶף** is from **אוֹרֵנוּ**. Its power is for grace.

Section ע

וְכֵשׁ עֲפָמִי אֶפֶי בֹּרֵךְ יוֹאִי

It stems from the acronyms of the verse, "And he shall be like a tree planted, etc." (Psalm 1:3). And its power is for success, and the verse has to be written thrice in this way: **וְהִי הִכֵּל יֵשִׁית וְלֵעַ לֶפֶל גִּימ טָרִיא**, etc., until its end with the *Nikud* of the verse (A.b.A. said: In another book, I found written until **יִצְלִיז**, which is a full word).

Section עא

**וְהָס יְרֵי הוֹה מִמֶּךְ כִּלּוֹז לִיו כִּלְבֵּי דוֹי מִצָּר
יִסְהֵ רַעִי סֵאשׁ רִיד עֲתֵל אִישׁ יָמִם בָּרוּ גֵתָ
סִבֵּכ לִשְׁנֵי אִיךְ**

It stems from the verse, "And the Lord will take away from you all sickness, etc." (Deuteronomy 7:15). All the verse should be thrice until its end, and its power is for the sick within a *Kamea*.

ותמרה דלעאמ

יעייו מלדת

מאוז דבעג

בפבמ וקפד

ושיכ אאצז

לילם לראר

תימו

כודה

you will understand it easily. And I, A.b.A., completed its recalled arrangement in another book. And he further wrote: And this is its language seen there, which is so, thanks to the Lord – blessed be He. Write the names of your haters and the names of his household on a piece of myrtle or on a piece of oleander. "I adjure unto you ותמרה, dry among the dreadful of dreadful." Up to here is its language.) This I have corrected, but in the book before this one another name was written for וקפד like this in this language: ושיכא ולמל אצוזת רארך ימו אדדו. In my opinion, למד is missing from גרול. And at the end, there are no ד ד (A.b.A. said: I think that the *Nikud* of ד ד is טס, and יוד from the word וישליכם is needed).

Section עה

וכישל תוזת קיו דיו ודן דלאן

Its power is to find the thief. Take one bread that was baked on Thursday, and write around it these names. And give the suspects to eat from it, and the thief will not be able to swallow.

Section עו

וכֹה דוזק וכה ואג ואר שמה עגכ ירל
ללִי הִזָּה ללם רהד לשע דשלי ייל שאת

It stems from the verse, "And in all the mighty hand, etc." (Deuteronomy 34:12). The two first names are, as I wrote, with the *Nikud*, and all the names are by this way. After that, it returns and fills up the leaps (*Dilugim*). And its power is also to ban a hater – Heaven forbid! (A.b.A. said: In another book, it is written so, and this is its language that you will see. "And in all the mighty hand, etc." – say it with the names in holiness and purification, and you will defeat the gentile that hates you by the name וכה, etc.) And I do not understand the last letter ת, and I think that it should be a ה – that is the last ה from the great name to complete the three and three.

Section עז

ותם יוזע פאל לזוע יקת היי ווו דזו אשי
 לים היג יור ממב תדש ראר דדת מלז
 העת זח

It stems from the verse, "And the Lord caused a deep sleep, etc." (Genesis 2:21). And its power is for sleep. One should read the verse according to the recalled verse, and then say: "King, supreme God, עזתיאל כרקום (another version: ברקום) ותרדום, as he caused sleep to man, so he will cause a deep sleep, and a good and nice slumber to fall upon *Pelony* son of *Pelony*". In *Sefer Mofal*, it is said to write on a *Kosher* parchment: "And the Lord God caused a deep sleep to fall upon the man, and he slept". "Who caused a deep sleep to fall upon the first man will cause a deep sleep and slumber to fall upon *Pelony* son of *Pelony* in the name of עזתיאל ברקיאל" – [write it] in a drawing and with the crownlets, and place it under one's head-rest without him knowing. Another one is from the *Muhariba*"sh (our teacher and Rabbi Yaakov Ben Shlomo). Write on a parchment each letter ' from the appointed noses and the names of the verse, and write there the name of *Havaya* – blessed be He – in a drawing and with crownlets. And do not awake him until he awakes by himself.

Section עח

והו ייה השל ועש דיר פוד קרכ דמא
 אאש תרר עשד ראב דכר

It stems from the verse, "And the Lord remembered Sarah, etc." (Genesis 21:1). And its power is for pregnancy by a prayer before mating with the name that is recalled in the letter 'י, sign קז.

Section עט

Subsection א

ויל אמו אדע דיש דיי עהו ידל אכל

It stems from the acronyms of the verse, "For the Lord will pass through to smite the Egyptians, etc." (Exodus 12:23).

Subsection ב

ויל דלא פעב בייב באמ ובה ודו

This name stems from the acronyms of "That you shall say: It is the sacrifice of *Pesach*, etc." (Exodus 12:27). And its power is for a plague – Heaven forbid – together with the name from the previous section. It is a *Kabbalah* from the *Arizal*. And see above in actions of sign א, section ז, page תקמוד.

Subsection א

וְדָוָה הָבֵן מֵאֵב בֵּיבָה בְּעַפְּ אֶלֶה פָּוּ

It stems from the verse above: "That you shall say: It is the sacrifice of Pesach, etc.". It is with the inversion of the verse. See sign פ.

Section פ

וְהָאֶלֶף עַל בֵּיבָה בְּאֵמוֹ בְּהוֹדָו

Then, Moshe called for all the elders of Israel, and said unto them: "Draw out, etc.". It was received from my teacher and Rabbi, the holy Rabbi Israel Ba'al Shem Tov – his *Neshama* is concealed in heaven. To remove the judgments, do this: At *Shabbat's* eve, surround the table seven times. There will be four people and three court houses. And direct three אד"ה with the right *Yuds*, with the middle *Alefs*, and with the left *Hes*, when standing. And after that, surround and say: "For the Leader, with string-music, etc.". And each time that you surround, direct the directions of *Hoshaana Rabba* – a man's speech, and not an action. Only a man's speech and nothing more, and the court of law will be directed to the name of forty-two [letters], meaning that in the first surrounding [you should aim at] the name אבגיתז, and in the second surrounding you should aim at קרע שטן, etc. And the next day at dawn, the surrounding one will be aimed at man's speech. And say each time: "And let the graciousness". And the court of law will direct the name of forty-two [letters] as it was at night. And after that, say the verses both at night and at dawn: "Then, Moshe called for all the elders of

Israel, and said unto them: 'Draw out, and take'", until "That you shall say: It is the sacrifice of the Lord's *Pesach*, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped". And direct with this name: בְּהוֹדָו. And say the verse (from *Parashat Vayira*), "And they smote the men that were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door" – וְהָאֶלֶף עַל בֵּיבָה בְּאֵמוֹ בְּהוֹדָו. And aim at these names, and say these verses three times, straight and inverted: וְהָאֶלֶף עַל בֵּיבָה בְּאֵמוֹ בְּהוֹדָו. And also say: וְהָאֶלֶף עַל בֵּיבָה בְּאֵמוֹ בְּהוֹדָו – all the names being three letters upon the word as well, and three times inverted. And also say [inverted]: "And the people bowed the head and worshipped. And they delivered our houses in Egypt, when He smote the Egyptians. For that He passed over the houses of the children of Israel. It is the sacrifice of the Lord's *Pesach*". And also say: "They wearied themselves to find the door, both small and great. With blindness, they smote the men that were at the door". And the combinations of the names that stem from the inversion are like this: וְהָאֶלֶף עַל בֵּיבָה בְּאֵמוֹ בְּהוֹדָו; and also וְהָאֶלֶף עַל בֵּיבָה בְּאֵמוֹ בְּהוֹדָו – in a secular [day's] morning spitefully before the sunrise, and also on *Shabbat* before the sunrise and surrounded by a book of *Torah*. And the surrounding will say: "For the Leader: With string-music". And direct the lamp with this drawing each time you surround one drawing. And the court of law will also be three אד"ה, as recalled above. And the drawing above is also from the name of forty-two [letters]. And at the seventh time, [say] all the names of forty-two [letters] from their beginning to their end. Do this for seven straight days, and direct with the court of law and

the surrounding in the likeness of those people. And [aim also at] the counter-names. From *Sefer Tiferet Israel* by Rabbi Israel Charif.

This is the order of the judges (*Dayan*) according to the order of Rabbi Shimon of blessed memory.

Aim at אֶלֶף הֵי יוֹד הֵי	Aim at אֶלֶף הֵא יוֹד הֵא	Aim at אֶלֶף הֶה יוֹד הֶה
Right judge	Middle judge	Left judge
First part	Second part	Third part
Or against <i>Chokma</i>	Or against <i>Keter</i> or against <i>Daat</i>	Or against <i>Bina Bina</i>
i.e. <i>Netzach</i> of <i>Ima</i>	i.e. <i>Yesod</i> of <i>Ima</i>	i.e. <i>Hod</i> of <i>Ima</i>

Section פא

וַיֵּא אֱלֹהִים כָּלֹל אֵינָא בָּלֹל לָלוֹז

It stems from the acronym of "And the Lord Your God will circumcise your heart, etc." (Deuteronomy 30:6). Ad its power is for a few wonders and revenge, and also for grace and mercy. And its source is יְהוָה with the *Nikud* of *Shva Segol Shva Patach*. And it is in the *Netzach*. And see in *Sefer Mayanot Ha-Chochma*.

Section פב

וַיֵּב יִצְחָק שְׂוֹזֵר רֶקֶב

It stems from the verse, "And Yitzchak dwelt in Gerar" (Genesis 26:6). The first is from the acronyms, the second is from the second letters of the expression, the third is from the third, and the fourth is from the fourth letters of the expression. Its power is for saving a man from any calumniation that will come to town. Say the recalled names, and after that say them combined with their source names, and after that say them combined with their source like this, יְהוֹשֻׁבָה יִצְחָק יְשֻׁבֹרָה יְרֶקֶבָה, in each prayer of *Mincha* before, "Let the words be acceptable, etc.", by the way of "May it please You".

Section פג

וַיִּזְרַע יִצְחָק בְּאֶרֶץ עֵרָה יֵאוּ יְמוֹצֵי אֲבֵשׁ נְהֵה הֵינָא מֵאָה שְׁעָר יְסֹו יְבָר כְּדֵו יְהוָה

It stems from the verse, "And Yitzchak sowed in that land, etc." (Genesis 26:12). All the verse is tripled, and the דוּיָה that is recalled at its end is its source. And for its power, combine it with its source, and you will succeed by saying the blessing of the years. And the *Nikud* of the name is *Cholam Kamatz Tzere Shva*. Both from *Sefer עֵש* and *Brit Menucha* (Covenant of Rest).

Section פד

וְאֵשׁ יָדוֹ הָיָה יָמִן בָּעֵן אָבֹו שְׁמִי מִיָּה רָרֶם
תָּצָא הַבֹּמֶת בָּהֶם קָלָן רָזָן וּבִמָּה יִלָּם שְׁאֵן
קָהָר פָּנֵי יָהִם

It stems from the verse, "And it came to pass in the morning watch, etc." (Exodus 14:24). And its power is to cause terror and riot unto one's enemies. And he will say it before the sunrise. (See above in sign לב.)

Section פה

וְהָיָה	הָיָה	בָּרַךְ	בָּרִי	וְשִׁמְךָ
תִּיךְ	בָּנָה	רָתָה	עֹר	וְעַבְדְּךָ
תִּיכָה	פִּיעַ	לִיךְ	עֹדֶךָ	בָּרִי
		עֹרְתָה		

וְהָיָה, etc. This seal stems from the verse, "And it shall come to pass, while My glory, etc." (Exodus 33:22). The whole verse is tripled, and its power is for all kinds of keeping. And it also requires the *Nikud* of the verse itself. And in *Sefer* כי, it is written that it is good for success, to hide from demons, and for the road. This is because in the Lord the eternal Rock are the fifteen holy names that save. From *Sefer Mahari"l* (Rabbi Yaakov ben Moshe Molin) of blessed memory.

Section פו

וְאֵל תִּרְאֵהוּ אֵשׁ מִיַּת רַבֵּעַ לְנֶשֶׁ וְכֹה אֲדָה
לְשֵׁת אֵלֶּה וְזִינָה יֵאָב אֲלֵל לִיָּה תִכְה עֵיז נִנְאָת

It stems from the verse, "And she answered him: No my brother, do not force me, etc." (2 Samuel 13:12). And its power is to tie a man from being of use, as recalled in another place in length. (A.b.A. said: I corrected it to נִנְאָת instead of נִנְאָת. And in another book, I found the two last names written like this: עֵיזִת נִנְאָה. And it is also a writer's error, and by his way it is supposed to be עֵיזִת נִנְאָה.)

Section פז

וְנִי הָיָה אֵלֶּיךָ וְכֹה יִבְעַל בְּשֵׁי אֲלֵי הָיָה
בְּוֹא אֶפֶס הַיָּמִים יִמְדָה בְּיָל וְכֹה צֹא לְתֵבָה לְבִי
יִמְדָה יִמְדָה אֵיבָה אֲלֵי רַבֵּת וְרַת כֹּאֵי הָיָה
בְּעֵשׂ מִלֵּת אֲרֹן לִיב כְּבִי לְלֵב דְּעַב יִפְתָּה
בְּרַע שְׁוֹת תִּכְוֹ כְּבִיז וְאֶב יִשְׁי וְעַל בָּאֵן אֵיָּה
וְבִי וִיִם הָיָה וְיִי עֵיז וְקִי יִזֵּר סָהָן לְלֵב וְהָיָה
הַמֶּלֶךְ הַלֵּךְ הָיָה יִהְיֶה אֵלֶּה הָיָה הָיָה יִהְיֶה הָיָה
יִהְיֶה תִּטָּה קִשְׁיָה הָיָה הָיָה הָיָה הָיָה הָיָה
הָיָה אֲוֵה הָיָה תִּתָּה וְתִתָּה שְׁוֹת אֵיז וְזִיז יִהְיֶה
הָיָה אֵלֶּיךָ וְיִי וְיִי וְיִי וְיִי וְיִי וְיִי וְיִי וְיִי וְיִי
דִּיל בִּידֹו וְסִל צִדֵּת וְיִיז מִלֵּב וְעַל קִדֹו אֶסֶת
נִנְאָת סְבִי פִיז עֹדֶה אֲדָה שְׁדָה צִלֵּר יִלֵּל עֲבֵשׁ

שִׁרְתָּ הַזֶּזֶל בְּמַעַל לְעַלֵּי קֶאֱלֵךְ רַפְשֵׁי אֶאֱ
 זֶפֶךְ רַפְתָּ שְׁאֵשׁ דְּמִקֵּי אֶמֶל צִוְּנָה וּמִשְׁ אִית
 הָדִי רַחֵם רַחֵם נָהֵם יִי וְתֵל בֹּזֶן יִי רַחֵם
 נָנוּ סוּא יִמִּי יִי בָדוּ יוֹט וּפֶכֶּ בּוֹל זֹרֶת רִסִּי
 זֹחֶתוּ בּוֹל טָהֵת סוּבִי לֹחֶת שְׁדֵה שִׁנָּה נִנֵּה
 הָדִי עֵינֵי יַעֲיִי לֵיל הֲצִי בָּפוּ וְכֵר בְּמִי כְּעִי וְהָ
 מִכָּא רִבֵּנִי פֶאֶר עֶלְכֵּךְ בְּרֵשׁ עֲאֵל רֵצֵנִי אֲבִי
 וְכֵל נִנֵּה רָדוּ לֵי יֵלֵב יוֹאֵן

This name stems from the acronym of "And let the graciousness, etc." (Psalm 90-91), until the end of the psalm – until the name **יב** (meaning without a *Yud* at all), and from the name **וים** and on (meaning with the *Yud* of the name **יב** that precedes **וים**). It begins with the word endings of the expression, going from downwards upwards until the completion of the psalm by this way recalled above, until the name **יסי**. And from the name **יוד**, it begins with the second letters of the acronym of "And let the graciousness" (until the *Yud* of the name **אית**). And it repeats after that with the second letters of the word endings of the expression (meaning from the **ת** of the name **אית** until the first letter **ה** of the name **הדי**; and the second **ה** is the beginning for the third letters, which are straight until the name **ברש**; and from the name **עאל**, the third letters of the word endings of the expression begin, until the **י** of the name **ליו**; and from the **י** of the name **ליו** begin the fourth [letters] of the acronyms until the first **י** of the name **יואן**. And I do not know from where are the last **א** and **ו**. And all the words of "And let the graciousness" are all full. And its power is to write these names on a belt

of a parchment, and put it on in purification when one wishes to adjure to a spirit that entered in a man, as recalled by me in another place.

Section פח

וְאִי בְּלִבִּי וְלִדְרָסָם

This name stems from the acronyms and the word endings of the verse, "Then, they cried unto the Lord, etc." (Psalm 107:6). And for its power, write it on your left arm while fasting. It is for the captive, and he will be released.

Section פט

וַיִּזְכְּרוּ וַיִּזְעַקוּ רַפְּזֵהוּ פֶרֶפֶזֶז גִּילְבָּג
 וִילְגָּרוּ גִזְגָּבוּ

These seven names stem from *Bereshit* (Genesis) until the **ב** of **וּבְדוּ** (and void). With the exchange (*Chiluf*) of the alphabet, it is **א** **ב** **ג**, etc. (see above in letter **א**, sign **ר**, section **א**). And the name sustaining and ruling the recalled name is **וְנָאִי**, and it is the third name from **יֵאֵא** that is recalled in letter **י**, sign **ז**. And the *Nikud* is from at the beginning, etc. From *Sefer Ha-Plia*.

hears behind the curtain, and unto which sin it stirred, or any other things (and see above in sign כו). (The young A.b.A. said: In another book, I found this written, and this is its language. "King, supreme God" – thus You should adjure – "My *Neshama* should come this night and reveal to my ears all that it heard and saw behind the curtain, so that I will know what the days bring, and so that my sins will not separate between it [the *Neshama*] and our Father in Heaven, by the great and holy name יה יהוה יְבָאוֹת וַיֵּאמֹר and the name that stems from the verse, "יְהוָה הִלֵּךְ מִקּוֹם אֶתִי וַיַּצַּבֵּת עַל הַצִּוֵּר", which is יְהוֹמָאוֹעַל – blessed be the name of His majesty for ever and ever. And if you hear that I should have another fast, an answer should come with it by my *Neshama*. And tell me, if my *Neshama* is reincarnated and I came to this world to correct a thing, tell me, and I will make the correction". And before one will do this, he must be in a great rest and bathe appropriately. And with God's help, it will be useful, and this adjuring should be said for nine times. Until here). (A.b.A. said: It is written in *Sefer Mapae*"I that it comes from the name of Rabbi Yehuda Ben Shimon. And this is its language: A fasting of two straight days and two nights, and bathing each day are needed in their direction, as it was written by the Arizal in the corrections of the holy *Shabbat*. And study the *Tikun Teshuva* [correction of repentance] found by the Arizal. And after fasting, enter a clean room with pure and very clean sheets and bed, and read the *Kabalat Shabbat* by the Arizal. And say: "This adjuring is from סמאל himself and his whole group, and on ריזמר and his whole group, so that you will not prosecute me in this matter, for I aimed at the name of heaven, and it is for worshiping God". And after that, read the *Parashat*, "Now, it came to pass in the thirtieth year, etc." [Ezekiel 1:1], until "The likeness of God" for seven

times straight and seven times inverted. And at the end, direct each word for the expression like this: אלהים וידיו ידיו ידיו, etc., until במידלל מוראת תארם. Do it seven times, and then the verse, "You make me to know the path of life, etc." [Psalm 17:11], as the number of words in it. And [read] also the verse, "Desire of the humble, etc." [Psalm 10:17], as the number of the words of the verse. And say: "May it please You, our God and the God of our ancestors, that You will act for Your great Name that is brave and dreadful, and for Your holy and pure names that stem from these verses, so that You will tell me – Your slave *Pelony* son of *Pelony* – from which *Neshama* I am, from which incarnation, how many times I have been incarnated, and what is my sin for which I was incarnated. And I sanctify Your name in Your world, know, and recognize Your glory. And so is from גליצור himself, and on you רזיאל, and on you וזויאל, so that you tell me from which *Neshama* I am, from which reincarnation, how many times I have been reincarnated, and what is my sin for which I have been reincarnated". And adjure the great name that stems from the verse, "And the Lord said: Behold, there is a place, etc." – וידמאועה רדהבמיתלר. It is from the acronyms and the word endings of the verse with the *Nikud* of the verse – blessed be the name of His majesty forever and ever. And aim your thought that God tells you this by His angels doing His will.)

Section קב

וְהָיָה כִּי יִשָּׂא רַגְלֵי יְיָ וְהָיָה מִתְּמוֹתַי
 כִּי לֹא מִלְּדָתִי וְעַל יְדֵי
 מִן עֲרֵר רִשִּׁי יֵאָסֶם הָיָה רַע

It stems from the verse, "And the Lord will take away from you all sickness, etc." (Deuteronomy 7:15). And its *Nikud* is as the *Nikud* of the verse (A.b.A. said: I found in another book that its power is for writing and erasing it in water with other seals that belong to it, as mentioned ahead in sign קב). Then, one will be promised that he will be the whole year with no evil spirit or wicked men, and his words will be heard and it will be for his grace and mercy. From *Sefer* (כ"י). See in *Sefer* תא, sign קסג.

Section קג

Subsection א

וְהָיָה כִּי יִשָּׂא רַגְלֵי יְיָ וְהָיָה מִתְּמוֹתַי
 כִּי לֹא מִלְּדָתִי וְעַל יְדֵי
 מִן עֲרֵר רִשִּׁי יֵאָסֶם הָיָה רַע

It also stems from the *Tzeruf* of the recalled verse: "And the Lord will take away, etc." (Deuteronomy 7:15). And its power is for all kinds of sicknesses on a *Kamea* (another book says in holiness). And this is another *Tzeruf*.

Subsection ב

וְהָיָה כִּי יִשָּׂא רַגְלֵי יְיָ וְהָיָה מִתְּמוֹתַי
 כִּי לֹא מִלְּדָתִי וְעַל יְדֵי
 מִן עֲרֵר רִשִּׁי יֵאָסֶם הָיָה רַע

It stems from two verses: The first and second from the verse, "Take away", and the third from the verse, "You shall be blessed, etc." (Deuteronomy 7:14). It is with the *Nikud* of the verse. (A.b.A. said: It is supposed to be, the first and third from "Take away", and the middle one from "You shall be blessed, etc.", from the name אבר for the expression.)

Section קד

ולפיאל

One of the fifteen powers delegated from *Hod*. From *Sefer Ha-Plia*, page ק"ז.

Section קה

ו	י	ב	ק	ז
י	ב	ק	ז	ו
ב	ק	ז	ו	י
ק	ז	ו	י	ב
ז	ו	י	ב	ק

ור, etc. It stems from the acronyms of the verse, "And the Lord will take away from you all sickness, etc." (Deuteronomy 7:15). (Actually, it is from the acronyms and the word endings.) And its power is all for all kinds of sicknesses on a *Kamea*.

Section קו

ופר זאכ כתא רבא תרין ייר אתא תיד. ביו
רצר יוזכ תקז יוא יאם עפד. קאר ותב בבא
ורי אית

It stems from the verse, "Then, I will remember My covenant with Jacob, etc." (Leviticus 26:42). And its power is for all kinds of trouble. See ahead in sign קגה.

Section קז

וכו יתי זמח. פדו רבא. אבפ לוח הדד ירא
מקש אעש תור ררה. זזככ לעא וכש יבר
שדא. ביימ עדר איז לאי דלע אמש ליי
הבמ. יעו מרה. ולל פש פמר תדה. זזכ
אדא תתש רכר זוזל מרפ הבר

It stems from the verse, "And God remembered Rachel, etc." (Genesis 30:22). The first and second letters are from the verse, "You shall be blessed" (Deuteronomy 7:14), for the expression. And the third ones are from the verse, "And the Lord remembered Sarah" (Genesis 21:1), with honesty over lie, etc. See in letter ע, sign סז and קט.

Section קח

וקרוז פיאז גואל שדכמו ועשה. צרמול ילדה.
יערא מרגז אייבו תלעו אשה.ת יולי ימיל

It stems from the verse, "And the wild-cats shall meet, etc." (Isaiah 34:14). And for its power, adjure in writing without *Nikud* to all the angels, spirits, and demons to stop the child in the gut of his mother as long as you wish. And the way of its use is recalled in another place.

Section קט

ובו ירה. זלפ פמר רית אמי לשא דהה. ייק
מכב אכמ תכא רכד זזממ לוא ויד ידו
עמז מכת ענת אדי לוף ימל דכג אהו לאי
הדם יבו מרמ ודל ימכ פכי תיבו זזממ
אלמ תאך רדי זוזל מרה. דיו

Yirmamh"u, etc. It stems from the verse, "And God remembered Rachel, etc." (Genesis 30:22). The first letters are straight; the second letters are from the verse, "The Lord your God has multiplied you, etc." (Deuteronomy 1:10), for the expression; and the third letters are from the verse, "And I will make you exceeding fruitful, etc." (Genesis 17:6), with the *Nikud* of the *Torah*. And דיו is with the *Nikud* of *צבאות* (hosts). From *Sefer כי* – straight, inverted, and straight. See above in sign קז.

Section קי

וּרְלָתְכֶם יִמְכְּרָא זֶה אֲדַעְרָה לִי יִצְחָק מִיּוֹדֵהֶם
 שְׁוֹרְצָן הַיְדִשְׁרֵי אֲדֵינִי תִלְוֹכֶם
 פֶּאֶרְמִי זֶה הָעֵלְכֵם יִנְאֲבֹנוּ יִדְפְּכֶם

It stems from the verse, "And Moshe besought, etc." (Exodus 32:11). And for its power, write it as a *Kamea* on a deer's parchment on Monday, at the first hour. It is for all kinds of trouble and sickness.

Section קיא

וְהֵל הָנוֹעַ יַעֲדֶם הָאֵלֶּי טִימָא רָנְמִי מֵאֲדָנִי
 יוֹבָא קִירִירָאִים

It stems from the verse, "And it shall come to pass that, before they call, I, etc." (Isaiah 65:24). And its power is for all kinds of sickness and pain as a *Kamea*. And it is recalled in another place: Write this seal that is drawn with *Rachamim* (mercy).

ת	ת	ת	ת
ת	ת	ת	ת
ת	ת	ת	ת
ת	ת	ת	ת

And in *Gematria*, it is תתקפ, and these are the names: וְהֵל הָנוֹעַ, etc. Putting these names on, [say:] "Give a full

recovery to *Pelony* son of *Pelony*". And tie it to a wolf's (skin) and hang it upon the arm with a warped thread.

Section קיב

וְאֵלֵי יִתְיוֹז הָיָא יוֹי יִסֵּי הָפֶם וּוֹצַ הָיִל

It stems from the verse, "And the Lord was with Josef, etc." (Genesis 39:2). And its power is for succeeding in the work of fire, as recalled in another place at great length (A.b.A. said: In another place, it is written that to make the gold heavier you should put it one night in cold waters; and it will become heavier).

Section קיג

וּלְעִזְזִיז יִלְשָׁאֲכֵר אֲכֻתֹדֶפ מוֹתֵאֲלֵל
 רְנֵהֲתֵאֲרֵה וְאֲדִתִּיעוּ אֲלִבְלֵשׁוֹא לְמֵרֵהֲאֵלֵל
 יִדְהֵשֶׁרֶנוּ

It stems for the verse, "And he said unto them: We cannot, etc." (Genesis 34:14). And its power is to tie the woman so that she will not get married, as recalled in another place at length with grief.

Section קיד

ויעבמי התניז דמוותכ ראהו ררצא עבדר
לדקו זולוז רעתך כבור

It stems from the verse, "And in your majesty prosper, ride on" (Psalm 45:5). And its power is for succeeding, as recalled in another place at length. (See ahead in letter ס, sign א.)

Section קטו

וזהת תהגדר אבמאל מרעמ רבצה שארו
רלזה יאי

It stems from the verse, "And Sarai said, etc." (Genesis 16:2). Behold now, the Lord has restrained me from bearing. And its power is to stop a child in his mother's gut, as recalled in another place in length.

Section קטז

וימ ימבו לכקי בארת עבבו קתומ לווע
לוכע הדעב כממן

It stems from the verse, "He clothed himself also with cursing as with his raiment, etc." (Psalm 109:18). And its power is to inflate and make a man sick. Write these names without *Nikud*, and each one should be combined with the name אדי, as recalled in another place at length (see

ahead in letter י, sign קי, and in letter ת, sign מא). For they are needed, but they are not here.

Section קיז

ותהימו יבשמו סרמש כאיה רומז ומומ
מויה עדכש יתל נתאה

It stems from the verse, "The fountains also of the deep, etc." (Genesis 8:2). And the name מויה, in my opinion, should be מוים. And its power is to stop the urine, as recalled.

Section קיח

ורו אסף תאב דוה בממו גיו אתל דוא
מבת העל זכא היב זלת תעו זוכמ

It stems from the verse, "But you, son of man, behold, bands shall be put upon you, etc." (Ezekiel 3:25). And its power is to tie a man, as recalled by me in another place in length (A.b.A. said: In *Sefer* כי it is written, "To tie a man or a woman so that they will not have a sexual intercourse with another man, take only a needle with which the shrouds of the dead were sewed. And put its spike inside a mouth-piece, and put it in the girdle of your belt, or take a strip from a buck or a donkey. And when he uses it with her, tie her on it with two bonds, and as long as they exist they cannot go with any man or woman").

Section קיט

ואן בוק גנן תב

It stems from the acronyms of "And with the blast of Your nostrils, etc." (Exodus 15:8). Write the whole verse with its *Nikud* and with crownlets. And write the name ואן, etc., as well with the *Nikud* of the verse. It is for the one bleeding from his nose, for a woman that abounds with blood, or for those with diarrhea, which it will erase. And drink it.

Section קכ

ואוריש בון

It stems from the acronyms of the ten verses of the *Parashat*, "Sanctify unto Me" (Exodus 13:1-10). And its *Gematria* is אורישון. And it is in *Gematria* לילית (*Lilith*) with its *Kollel*. And it subdues, and it is good to aim at it while writing the phylacteries. And it is a wonderful secret.

Section קכא

ושני ידך דקו יוי במנן זורס סיו עדמ דוש
אדג רוא זיי ופך יצמ אופ במאן ריי מבך

It stems from the verse, "And it came to pass, when the ark set forward, etc." (Numbers 10:35). And I do not know from where is the letter זי of זורס. [See above in sign יט.]

Section קכב

ויא בורא קדם אלת אנורו אתי וידיה היצל
ינור רבי שילון וני ואק כדל אדיוני

It stems from the verse, "And he said unto them: Delay me not, etc." (Genesis 24:56). And its power is to adjure with this language the King, the supreme God, the angels that are in charge of the message of God with the name ויא, etc.: "That you might hurry and do as for my question and my request, which is such and such; and do not delay me even for a moment from this hour that I perform".

Section קכג

וזי בנא זוז בי

It stems from the acronyms and the word endings of "But Noah found grace in the eyes of the Lord, etc." (Genesis 6:8) (A.b.A. thinks that another זי is needed at its end). And its power is for grace as a *Kamea*.

Section קכד

ובמזב נצנע זאני ידוד

It stems from the verse recalled above, and it is for grace and mercy. (See above in sign י, and the recalled above sign בוז and קכד.)

Section קכה

וְנִי נִי וְזַעַח מִבּו צִנָּה אֶזֶז

It stems from the aforementioned verse, "But Noah, etc." (Genesis 6:8). And its power is for grace and mercy. Purify yourself for three days. And after that, say three times from yourselves: "Holy angels (give me grace, kindness, and mercy in the eyes of the minister for *Pelony*, and in your eyes), הַמַּוְנִיָּאל יוֹפִיָּאל וְזַעַח וְזַנִּיָּאל רִזּוּמִיָּאל אֲנִתָם, etc. (see above in letter א, sign רָ and רִזּוּ); give me in grace, etc., for in your eyes is the matter; do my will and desire, and fulfill my request today, at each day, and on each hour; and reward me with good mercies for the name וְנִי נִי, etc.; and Noah found, etc.". This, you will say three times in purification before the temple – and go in it.

Section קכו

וּמַאֲיוֹד

It stems from the acronyms of "And Moshe prayed unto the Lord, and the fire abated" (Numbers 11:2). And this is its language in the book: Take quiet waters, bring seven burning coals, and throw the coals one by one into the quiet waters. And for each one, he should say while throwing them: "And the people cried, etc., prayed, etc." (ibid.) – with the name אֲלֵלָא and with the name וּמַאֲיוֹד. And after that, [utter the names of] these angels in the sick ear: אֲבוּדִיָּאל אַרִיָּה מִכְעִפִּיָּאל וְנִצִּיָּאל סִנְדְּרִיָּאל קַרְדִּיָּאל (or קַדְרִיָּאל) – with the name אֲדִיָּה אֲשֶׁר אֲדִיָּה בֵּיט הֵיט (קַדְרִיָּאל) and with the name יִזּוּ. And give the sick to drink

from those waters, and spill into the waters three times, this after that, a little olive oil. And after that, bathe his body. Until here. From *Sefer* כִּי (A.b.A. said: In another book, it is written that the name וּמַאֲיוֹד should be recalled for the fire burn).

Section קכז

וְדִאֲבוּ וּמַאֲיוֹד קַמְלָה קְדָלָה עֵשׂ

It stems from the verse, "And the people cried unto Moshe, etc." (ibid.). The first is from the acronyms and the second is from the word endings. And its power as a *Kamea* is for the headache, half of the head pain, and the sides. It should be combined with the name רַעַל וּרְכַּמַּב, which is recalled in letter ר, sign מַא. And it should be with this seal, and this is its arrangement.

Section קל

וְעַל לְמוֹל אֹדָה אֵיל בְּדָבָר הַפֶּר יוֹכ הִכָּה וְיָבֵ
הִדִּי אִוָּא לִדְהָה הָאָב יִלְהִי כִדִּי לִיָּה עִשְׂכו
מִלְהָ עֶכְא אֶאֶל לִתְהָ בְדִי לִקָּה

יְרַמְדֵּהוּ, etc. It stems from the verse, "Nevertheless, the Lord your God would not hear unto Bilaam, etc." (Deuteronomy 23:6). Its power is for removing a curse from someone.

Section קלא

וְנָה זָפוּי זִשְׁכִּי כִכְמוּ יוּו הֶעֱצָ וְצָא הַבְּמוּ תִתִּי
מִיָּמוּ יִכָּא דִישְׁ וְזִזֵּר הִלְלִי עִיָּא בְּצִי יוֹכ עִדָּה
בִּיב צִתֵּו זִזְכְּמוּ צִגִי זִזְנֵמוּ וְרִי תִוּו

יְרַמְדֵּהוּ, etc. It stems from the verse, "And the Lord shall guide you continually, etc." (Isaiah 58:11). (See above in sign צָה.)

Section קלב

וּוּ יֵאָא זִעֲבָ כִּיר וְכִכ רְבוּהָ אֶבְמוּ לְמוֹב הִיר
יִכִּכ מִלִּי אֶבְמוּ תוּו רְבוּמוּ זִזִּיק לִוְלִי וְגִלִּי יִלִּכ
עִשְׂכָּא מִיָּא עִתֵּר אִתֵּו כִּלְגִּי יוֹב הִדֵּר אִוֹכ לֵאָו
הִבְמוּ יִדִּכ מֵאָב וְבוֹל יִבְמוּ פִכְשִׁי תִתֵּתֵפּ זִזֵּאָו
אִית תִּתֵּה רִרָא זִזְפֵּד בְּוִדְמוּ הִוָּה

יְרַמְדֵּהוּ, etc. Its first letters stem from the verse, "And God remembered Rachel, etc." (Genesis 30:22). And the second letters are from the verse, "And I will make you exceeding fruitful" (Genesis 17:6), for the expression. And the third ones are from "And I will bless them that bless you, etc." (Genesis 12:3). From *Sefer* כִּי. Its power is for infertility. See above in signs קָא and קֵט.

Section קלג

וְבִי יִיךְ הֵאָו יוּי בִּעֲצָ זִזְפֵּס סִיו עִוְמוּ הִדֵּשִׁי אִוָּנ
רִדָּא זִי וְדִךְ יִמְמוּ אִוִּפּ מִקֵּנִי רִדִּי מִשְׁךְ

It stems from the verse, "And it came to pass, when the ark set forward" (Numbers 10:35). And נִין (*Nun*) changes with the letter זִז in the name זִזְפֵּס, from the writings of our teacher and Rabbi Israel Even Tzur of blessed memory. See above in sign קֵט and sign קֵכָא.

Section קלד

וַיִּי יְהִי עֲלֵי עֲאֹז קִיד מִנֶּב עִדֵּר דָּאוֹ אֲדוֹ
 לְנִי יֵעָר דִּתַּפּ וְדֵא דִתִּי לֵאמֹ אִין מוֹתִי רִלֵּמ
 אֲזֹל לֹוי נְהִט אֲדֵב רֹשֶׁ פִדְזֹ אִי נִכַּת אֲלוֹ
 לִיתִּת דִּבְבִּי

יְהִי, etc. Its first letters stem from the verse, "And Moshe cried unto the Lord, etc." (Numbers 12:13). And the second letters are from the verse, "For in You, O Lord, do I hope, etc." (Psalm 38:16). And the third letters are from the verse, "He sent His word and healed" (Psalm 107:20). [And it is straight, inverted, and straight.]

Section קלה

וְשִׁבּוֹ וּבִדְרָ לְאֵל זִלְבִּיאל יְהִיפֵ דְוָי
 מִדְּכֵל סוֹלְבִיאל זִזְעִבִּימִ זִשְׁדֹּ מִצִּים
 רֵאשִׁיאל לִיְהִי דֵאבִימִ צִרְאִי שִׁמְשִׁיאל מִגֹּד
 סִרְלִי בִאֲלֵה מִיכֵאל

This name stems from the verse, "And he dreamt, and behold, a ladder, etc." (Genesis 28:12). And its power is for a question of a dream. Write on a deer's parchment on Friday five lines and five angels at their side. And after that, write this: King, supreme God, holy angels, by the power of these names may you come tonight in my dream and tell me the matter of such and such, and interpret it well, so that I will not forget even one thorn from all that you will tell me. And adjure them three times by these names orally

for these angels, and put the writing under your head-rest. And the recalled angels are hinted in the recalled verse.

Section קלו

וּבִמָּא וּבִמָּא אֵיל וְרִי וְכָא יֵאֵל יֵקוֹ

It stems from the acronyms of the verse, "And kings shall be your nursing fathers, etc." (Isaiah 49:23). And its power is for the one wishing to witness the fall of his enemies. Utter each day the recalled verse before the blessing that you said. And aim at all the דְּוִיּוֹת within it, with the *Nikud* of יְהִיבֵהּ. And after that, aim at the recalled name. (See ahead in letter בו, sign סו, and above in sign לב).

Section קלז

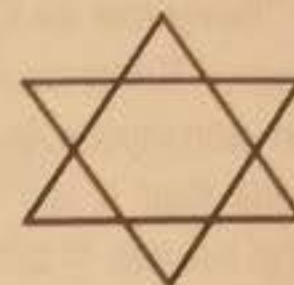
ו	ה	פ	י	ב	ה
ה	פ	י	ב	ה	ו
פ	י	ב	ה	ו	ה
י	ב	ה	ו	ה	פ
ב	ה	ו	ה	פ	י
ה	ו	ה	פ	י	ב

וְ, etc. It stems from the acronyms and the word endings of "He will also bless the fruit of your womb" (Deuteronomy 7:13). And its power is for a fall and for that

which makes sons die – Heaven forbid! “For the name of *Pelony* son of *Pelony*, may it please You God, the keeper of His follower’s *Nefashot*, that You keep the one carrying this *Kamea* upon him, her, and the fruit of her womb from each harm until his emergence to the air of the world in peace; and after his emergence, keep him from all the harms of demons, darkness, fiends, nocturnal beings, pests, spirits, and embarrassers, so that he will not be harmed from them for the greatness of Your might: **עִכְבַּע לְבַבְךָ תַּסֵּת רִנִּי עִימֹר זִיךְ אִישׁ וְנָב תֵּלִי זָבִין לֶכֶן פִּיךָ תַּסֵּת רִנִּי**.”
 This name stems like this: **עִכְבַּע** is the acronym of the verse, “Keep me as the apple of the eye” (Psalm 17:8). From the name **עִימֹר**, etc., it is also from the recalled verse; **אִשֶּׁל**, etc., is the acronym of the verse, “You are my hiding place” (Psalm 32:7), for the expression. And the name **זִינָה**, etc., are the word endings of “Keep me as the apple, etc.”, for the expression (and see ahead in letter **ע**, sign **ב**).

Section קלח

ו	כ	פ	י	בָּר
כ	פ	י	בָּר	ו
פ	י	בָּר	ו	כ
י	בָּר	ו	כ	פ
בָּר	ו	כ	פ	י



קַהֲסִמְגָת	עִזְדִּלְבֵּשׁ
עַל מִגָּן	טַפְטָפִיד
אֲזַנֵּל	עַל צַבָּא
אֵדִי	אֵאֵד
עִדִּי	אֵדִיד

וכ, etc. It also stems from the acronyms and the word endings of “Also bless the fruit of your womb”. And its power is also for a fall/abortion, as recalled in the parchment: “For the name of *Pelony* son of *Pelony*, may it please You, the keeper of Your follower’s *Nefashot*, for the holiness of Your great and dreadful name, that You make the business successful and keep it from burdens for the one that carries this *Kamea* upon him, and for the fruit of her womb from all kinds of harm, demons, nocturnal things, spirits, and disease; for none besides You is a healer and a saver: **עִזְדִּלְבֵּשׁ**, etc.” – as recalled [in the drawing in front of you]. And further, write: **אֵל אֵל יֵשׁ עִבְבַּע** (מב, sign **ע**, see in letter **ע**, sign **ב**), **רִי דוֹר תִּדְא עִי כֵן בַּת עֵן בַּל כֶּךָ תִּי עִכְבַּע עִבְבַּר תִּמֹר** (מב, sign **ע**, see in letter **ע**, sign **ב**), **עִימֹר וְהִגָּן וְהִצֵּל יִהְיֶה יִבְק עִזְדִּל**, etc. They are the

acronyms of "A song of Ascents, of Solomon. Except the Lord, etc." (Psalm 127:1). **ריו** is the acronym of "Heal me, O Lord, etc." (Jeremiah 17:14). **עי** is acronym and word ending of "Keep me as the apple, etc." (Psalm 17:8). **עכב**, etc., is from "Keep me, etc., from the wicked" (Psalm 17:9). The acronyms in the verse after it (are **יהי יבק**). A.b.A. thinks that it is, "Save, Lord, etc." [Psalm 20:10]. (And for the names **עזרלכשי** and **קדסמגת**, see in letter **ע**, sign **ב**. But I wonder why A.b.A. did not write its back as its front. And the name **על בגן** is in *Gematria* **טפטיפיד**, and in *Gematria* **על צבא**. And see in letter **ט**, sign **א**. **אזרל** is the acronym of "Heal her now, O God, I beseech You" [Deuteronomy 12:13]. And see in letter **א**, sign **צג**, section **ב**. And the name **אדי** is the secret of the three fillings of **ד**, as recalled above in the letter **א**, sign **קכד**. And the name **אאד**, I do not know.)

Section קלט

והיה הנה רבוי לוטלה

These three names are the names of the three letters of **יד**, which is the name of the second head among the four heads. And its name among the rivers is *Chidekel*. And the two first names among these three – i.e. **והיה הנה** – stem from the use of the *Torah* from the verse, "And the gold of that land" (Genesis 2:12). It is from the acronyms, and the second one is from the continuation of the verse: "There is bdellium and the onyx stone" – also from the acronyms. And these two names are prime names acting without an angel because of the greatness of their *Gevura* [for the third name, see in letter **ר**, sign **יג**]. From *Brit Menucha*

(Covenant of Rest), the fourth way. (A.b.A. said: In another book, I found the name written like this, **והיה טדוד**, with the **ט** of **טוב** [good]).

Section קמ

וימכזל

ו	י	מ	כ	ז	ל
י	מ	כ	ז	ו	ר
מ	כ	ז	ו	י	פ
כ	ז	ו	י	מ	ו
ז	ו	י	מ	כ	א
ו	י	מ	כ	ז	ד

ר	ת	ע
ה	ש	ר
ש	ר	ת

It stems from the verse, "And the Lord will take away from you all sickness" (Deuteronomy 7:15). And its power is for all kinds of sickness and spells. "May it please You, loyal and merciful keeping healer, for the holiness of Your great and dreadful name, that this operation be for a *Refua* (healing) and keeping the one carrying this *Kamea* upon him from all sickness and doubt that he may have in his **רבוי** (248) organs and **שיסד** (365) tendons, and from all the harms of demons, nocturnal beings, spirits, troubles, and pests, from the harm of night's emergence, and from anger, fear, jealousy, competition, the evil eye, and all kinds of spells, blockages, and bonds. And no spell shall

control him. And I hereby annul by the power of the dear names all spells that were done to him or will be done to him by the name of **יֵאֱדָקוּתָהּ**, for your name **מֶלֶךְ כְּתִיק**, etc. – until **כְּתֵל** (A.b.A. said: In another book, I found within the seal of **רַתִּי** the name **יֵתִי** written instead, and I think that it is supposed to be like that, for in my opinion **יֵתִי** and the seal of **אֶדְמִי** change among them in *ATh-BaSh*. Moreover, the first seal **וִימְכֻזֹּל** is written at its end from above downwards for a *Refua* [healing]. And in another accurate book, I found the letters **לִוִימְכֻזֹּל** on the left side from above downwards instead of the letters for a *Refua* [healing]. And both are in front of you).

ו	י	מ	כ	ז	ל
י	מ	כ	ז	ל	ו
מ	כ	ז	ל	ו	י
כ	ז	ל	ו	י	מ
ז	ל	ו	י	מ	כ
ל	ו	י	מ	כ	ז

Section קמא

ו	י	מ	כ	ז	ל	פ	ט
י	מ	כ	ז	ל	פ	ט	ו
מ	כ	ז	ל	פ	ט	ו	י
כ	ז	ל	פ	ט	ו	י	מ
ז	ל	פ	ט	ו	י	מ	כ
ל	פ	ט	ו	י	מ	כ	ז
פ	ט	ו	י	מ	כ	ז	ל
ט	ו	י	מ	כ	ז	ל	פ

וִימְכֻזֹּפֶכֶּ, etc. It stems from the acronyms of "And the Lord will take away from you all sickness, etc." (ibid.), and from the acronyms of the second verse, "And bless the fruit of your womb" (Deuteronomy 7:13). And its power is for the fall of stillborns. Write this square on a square board of silver, and hang it upon the abortive woman with the *Nikud* of the verse.

Section קמב

וַיֵּן דְּאִי נִיב אֲאֵב אֲבִי מֵאֵב הִבֵּה מִלֵּת
זִזְדוּ וִידִי מֵאֵב וְעֵדִי

It stems from "Hear now My words: If there be, etc." (Numbers 12:6) – until the **י** of the name **אֲבִי**. And there, begin with the second letters of the verse. And **וִידִי** is the acronym of the verse, "And the Lord said: Behold, there is a place, etc." (Exodus 33:21). And I do not understand why the letter *Mem* from **אֵב יִדִּי** is missing from the first name. Perhaps, it is because of the hyphen. Its power is for a question in a dream. From *Sefer* **כִּי**.

Section קמג

וְרֹאדָה מִטְטֵת הֶרְרוֹז הֶאֱמוּ זְמוּבִי הֶמוּי
סְתַפֵּעַ רִבְשִׁי הֶלֶה

This is its language: Two are from the *Mikra*, and one is translated: "But if she be cleansed of her issue, etc." (Leviticus 15:28). Write it on a leaf of a citron, wear it out,

and drink it in water. And your **זוטופיר נסתקון** (i.e. your abducted will be silent – A.b.A. thinks). And this name is **וראה מטטת**, etc. – until here. It stems from the verse above by the leap (*Dilug*) of a letter. And I do not understand it, for the letter **ו** is missing from **מוזובד**. And it is also not correct at its end.

Section קמד

**ולפ ידנ שוי כלד זואי שזמ אדע ומא לעז
אין לרב ימלע שאי ילני**

It stems from the verse, “And Shaul sent to Ishai, etc.” (1 Samuel 16:22). And its power is for grace and mercy. Fast for three days, and take a deer’s parchment that is kosherly processed for the name of the action. And write on it with the quill pen of the shaft – or the nut with the ink of galls – these letters and names: **ולפ**, etc., **אבגיתן**, etc., **טפטפיד**, **גבראל נוראל**, etc., **כוזו במוכסו כוזו למרכד יודך כלך** **זוילאל זוסדיאל רוזמיאל אדביאל ידבך יהוה אהיה אשר** – with your names. [Let him say:] “These are the names that you give me to grace and mercy in the eyes of *Pelony* son of *Pelony*. And he will love me as his *Nefesh*, as the love of David and Yonatan, and as the love of Ahasverosh and Mordechai. And he will have nothing but my advise and words”. And sacrifice the *Kamea* with incense and myrrh, and put inside it something from them. And place it upon your right arm. Do all this on Thursday on the eighth hour, which is the hour of *Tzedek* (Juppiter). From *Sefer Yesodot*.

ב	פ	ד
פ	ד	מ
ד	מ	פ

Section קמה

**ורד נתת ומא עבדת דכ תלל ישא קלש קיר
שדא מכע ורו דבה ביה רמו תאת ישא
ארא תעל כלל מא ערי קוי דגש כדר
פעאל**

It stems from the verse, “And there I will meet with you, etc.” (Exodus 25:22). And their power is for a question in a dream. Write them in a full writing with the *Nikud* of the verse. And the letters that are enclosed and resting should be with a *Shva*. And the way of its use is recalled by me in another place at length.

Section קמו

וימכו וממדי ליבובי

It stems from the verse, “And the Lord will take away from you all sickness” (Deuteronomy 7:15). It is the acronym of the whole verse. And see in letter **ר**, sign **לה**.

Section קמז

ועד מאב מאטוב

These names should be drawn as seals, like this.

ועד מאב
מאטוב

And their interpretation is: ועד מאב מאטוב. And they are the acronyms of these angels: ודאל עאמאל דעביאל (מביאל, and in another version מביאל) אבמיאל בבדאל (מביאל) מביאל אבמיאל טטביאל מטריאל במטיאל אגף נגף מביאל אבמיאל טטביאל מטריאל במטיאל אגף נגף. Write these seals, their interpretation, and the interpretation of their interpretation with the last five names on a deer's parchment, erase them, and drink them. And after that, pray without an adjuring, and recall your question. And you will be answered in the dream with no doubt. It is tested and tried well. From the writings of Rabbi Chaim Vital of blessed memory.

Section קמח

ו א ס פ בית	ה ס י ק ו
א נ א ת	ד ו ל
ת ש ש ז	כ נ ס ט ע
ה י ר ה	ו ו ל ו ד
ה פ ו נ י ו א מ	ב ר מ ו ג
א	פ ש ל ת ו
ת ע ת י ו צ ה	ל ל פ
מ ה ה ל ל ו פ	ג א א
ב	ע
ש	ו

This name stems from the verse, "And they smote the men that were at the door of the house with blindness, etc." (Genesis 19:11), and also from the verse, "And Timna was concubine to Eliphaz Esav's son" (Genesis 36:12). And its power is for the woman whose sons are dead. Write these names as a *Kamea*, and hang it upon her (A.b.A. said: I found in *Sefer* כי that this verse, "The men", should be said straight and inverted. And also, each word in the expression should be said three times like this: תאו פיענאה רשא זותפ תיבה וכח. במירונסב זוטקמל דעו לודג ואליי אוצמל זותפה. And its *Segula* [spiritual remedy] is for ignoring the [evil] eye).

Section קמט

וַיִּצְרֵאֵל

One of the fifteen powers delegated from the Glory. From *Sefer Ha-Plia*, page קיז.

Section קנ

This is a copy from the writings of the divine Rabbi, our Rabbi and teacher Chaim Vital of blessed memory. And this is his language. The *Kabbalah* of the seventy-two names is from Rabbi Yitzchak of Akko of blessed memory, who received it from Rabbi David Ben Maor Hagola Haramban of blessed memory. And I also received it from our teacher and Rabbi Ovadia, who received it from our Rabbi Zarchia, a righteous and holy man of blessed memory.

Subsection א – The first name

וַיִּ

It stems from וַיִּהְיֶה. And when it is included with its source, it is like this: וַיִּהְיֶה. And its angel is מַטְטָרוֹן, and is power is for grace. To ask something from your friend, write this adjuring on a deer's parchment with saffron, and put it upon your head where you place the phylacteries. And go to whoever you wish, and write like this: "King supreme God, מַטְטָרוֹן the angel, appoint me to grace and

mercy in the eyes of Pelony son of Pelony, so that he will give me what I ask from him, and he will not turn me down, and he will do my will and desire being with me while I walk and while I speak. This by the name וַיִּ and by the name of its source וַיִּהְיֶה. And when it is included with its source like this, וַיִּהְיֶה, appoint me to grace in mercy in the eyes of Pelony son of Pelony, etc.". And prolong as you eloquence goes.

Subsection ב – The second name

וַיִּ

Its source is וַיִּהְיֶה, and its angel is יֵרֵאֵל הַקֵּן. And it is for keeping. Write it as a *Kamea*: "King, supreme God, וַיִּהְיֶה with the name וַיִּ and with its source וַיִּהְיֶה; when it is with its source like this, וַיִּהְיֶה, keep me from demons, darkness, nocturnal beings, pests, spirits, from all the wicked men, from the tongue of evil, and from each nuisance, whether I lie down, stand up, sit, or walk; whether I am at home or at the field. And no harm will be caused to me by any creation among the creations that God our Lord created in His world from now and forever in the name of וַיִּ". And its source is as recalled.

Subsection ג – The third name

סַבְטִי

Its source is וַיִּהְיֶה, and its angel is עֵלְמִיאל. And its power is for healing, and to be whispered unto the animals and the robbers, so that they will run away and on the hit. So it

will heal, by adjuring the recalled angel with the recalled name and its source, as recalled. And when it is included with its source, it is like this: **יִסְדְּבִנְטָה**.

Subsection 7 – The fourth name

עֲאֵבִי

Its source is **יְהוָה**, and its angel is **סַנְסִיאל**. And its power is for understanding a thing from another thing. And like this, you will adjure from yourself: “**סַנְסִיאל**, appoint and add in my heart wisdom upon my wisdom, intellect upon my intellect, and knowledge upon my knowledge, and I will study each deep thing easily without effort, *Halachot*, legends, and all the wisdoms of the world. And my heart will be inexhaustible, so that I will not have trouble in any examination or study at all by the name **עֲאֵבִי** and its source **יְהוָה**.” And when it is included with its source, it is like this: **יְעֲרֵאֲוֹמֶה**.

Subsection 8 – The fifth name

מִבְּעִי

Its source is **יְהוָה**. And when it is with its source, it is like this: **יְמִהֲבִיעִי**. And its angel is **עֲזֵאֵל**, and its power is for love. Write it on a parchment by adjuring to the recalled angel, and hang it upon your head. And it is also for winning a trial, by adjuring the recalled angel and with the *Kamea*.

Subsection 1 – The sixth name

לִיָּה

When it is included with its source, it is like this: **יְקִלְהִיעִיָּה**. And its power is for keeping from any harm in the world, and its power is also for burning a demon by adjuring the recalled angel with a *Kamea*.

Subsection 2 – The seventh name

אֵלֵא

When it is included with its source, it is **יְאֵדֵאֵלֵא**. And its angel is **מִיכָאֵל** (and see the name **לִלְדָה**, letter **ל**, sign **טז**). And its power is for subduing a man's heart and appoint your resentment in his heart by adjuring. And it is the power of the recalling (*Zachor*).

Subsection 3 – The eighth name

רִבְמָה

With its source, it is like this: **יְהִרְבִּימָה**. And its angel is **גְּבִרְיָאֵל**, and its power is to smite with blindness by adjuring the recalled angel with the recalled name. And its power is also for grace, loving kindness, and mercy by adjuring and as a *Kamea*.

Subsection ט – The ninth name

הַיָּזִי

With its source, it is like this: יְהוֹזָזִי. And its angel is יְהִיאֵל, and its power is for removing the decree by adjuring the recalled angel. And its power is also for terrorizing by adjuring the recalled angel and as a *Kamea*.

Subsection י – The tenth name

אֵלֵר

With its source, it is יְאֵלֵרֵר, and its angel is רְחִימָאֵל. And its power is for entering hate by adjuring the recalled angel and writing it as a *Kamea*. And bury it in a place on which one will pass. Write the adjuring on a leaf of oleander, wear it out well, and throw dust upon them. And it is also useful to break a spell by adjuring the recalled angel and as a *Kamea*.

Subsection יא – The eleventh name

לְהוֹ

With its source, it is יְלֹהֵוֹד, and its angel is פְּנִימָאֵל. And its power is for the year of drought by praying, and also for the evil animals, by adjuring the recalled angel.

Subsection יב – The twelfth name

הַבּוֹעַ

With its source, it is יְהִיבּוֹעַ, and its angel is רַפְאֵל. And its power is for removing all the bad thoughts from you by adjuring the recalled angel.

Subsection יג – The thirteenth name

With its source, it is יִיהַצִּיקָה, and its angel is בְּרַחֲמֵיאל. And its power is for a question in a dream on each night you wish, by adjuring the recalled angel.

Subsection יד – The fourteenth name

סִרְהַ

With its source, it is יְסִרְהוּדָה, and its angel is זִכְמִימָאֵל.

Section קנא

וְיִמְכּוּזוּ מִמֶּה אֵיל יָבוּ בְּשֵׁן

It stems from the acronyms of "And the Lord will take away from you all sickness, etc." (Deuteronomy 7:15). And the last ז from שִׁנְאִיר is for [the division in] three and three. And its power as a *Kamea* is for all sickness, and also for striking the demons – or if one's hands or legs are a burden for him, as recalled above in another place. [See above in signs קב קד קב קבא קבו]

Section קנב

וְדָאֵק לְאָמִי בְּבִזּוֹ קֶאֱאָק

It stems from the verse, "But unto the sons of the concubines, etc." (Genesis 25:6). And one of its powers for the recalled one is in the adjacent sign above, as recalled in another place.

Section קנג

וְקָכוּ לְזוֹדֵר עֲמֻמוֹ רִדָּאִם יַעֲמִי אוֹתוֹ הֶעֱקוּ
וְנָלִי וּוְתָם וְעָאֵה תַלְדֵּךְ לֶאֱפֹר יִידוֹ יִנְמֵשׁ
וְעָאֵר תַּהֲקֵה וְתַלָּא הוֹשִׁירוֹף

It stems from the verse, "And all the people perceived, etc." (Exodus 20:14) – with the leap (*Dilug*) of the letter. Study well and forget! And this is the language of *Sefer* עֵית: For a pleasant voice, write it on a new glass, erase it with wine, and drink it. And its wonders are on the word that is completely fearful, which is in the *Tzeruf* above.

Section קנד

וַיֵּשׁ לֹאִי כִלְגָּ וְאִגָּ תַהֲזוּ וְלֹף תִּוֵּה וְהָאֵ

It stems from the acronyms and the word endings of the verse, "And he sent Judah before him, etc." (Genesis 48:28). And this is the language of [*Sefer*] עֵית: "And he

sent Judah, etc." To spy (לְרַגֵּל) on a place, say the whole verse with the name וַיֵּשׁ לֹאִי, etc.

Section קנה

וִית	זָרִי	כַּבֵּא	רַתֵּב	תֶּאֶר
יִפֶּה	אֶאֱמֵ	תּוֹא	בִּקֹּז	רִזּוֹכ
יַעֲר	תִּיו	יִיד	יִתֵּא	עִיר
קֶרֶץ	וּבֵא	בִּתּוֹ	וּאֵכ	אֶפֶר

וִית, etc. It stems from the verse, "Then, I will remember My covenant with Jacob, etc." (Leviticus 26:42). And for its power, write this drawing on a deer's parchment. And it is good to do this on the fourth of the month of *Sivan*, before *Shavuot*, using *Ktav Ashurit* and crownlets, with a new quill pen, a fast, a bathe, clean clothes, and a clean room. And hang this *Kamea* upon yourself with a white bag and a thread implanted in it, which should also be white. And it will be useful for remembrance (and see above in signs אֵ and קו for other combinations). After this, I found in *Sefer Mapael*, sign קֶכֶטִּי, as the shape of the *Tanna* (teacher) Rabbi Akiva, and as it is written above in sign אֵ. And the thing is that is not in this order. He further wrote there that the fourth day is better because of מִיכָאֵל, who is in charge of the recalling, as it is known that he rules on it.

Section קנו

וְהָן יָלֵא תִכְלֵל הַבָּמָה מִלֵּא וּמִה. יִטֵּשׁ מִנָּא
שִׁיר צָבָן וְדוֹרְגָת שִׁירִי

And this is its language of Exodus: "So God give you, etc." (Genesis 27:28). Say this to a requesting bride and a groom (A.b.A. thinks that it should be sleeping – i.e. the bridal canopy): "By the name, etc.", as recalled above, until here – i.e. first, he will say the verse, and after that he will say about their canopy, and also with the name, etc., as recalled above. But after examining it, I saw that it has a lot of mistakes. For, as it seems in my opinion, the order of the verse should be like this: וְיֵית זֶלֶק הָאֵל הַיָּם. מִטֵּל הַשָּׁמַיִם וּמִי הָאֵר צוֹר בְּדֹג זֹת יִרְעֵי. And the *Tzeruf* of the three verses aims at the acronyms, with the middle and word endings alone. And so, by this way are all. Study well and forget! Therefore, it should be like this: וְנָה יָלֵא תִכְלֵל הַבָּמָה יִטֵּשׁ מִלֵּא וּמִה. מִנָּא שִׁיר צָבָן וְדוֹרְגָת שִׁירִי. And of course, it should be said like this. Only place the single word וְהָן as it is, for it has no *גִּמְ*. Also וְדוֹרְגָת is one word, but this is a great surprise: He left out two letters, *ים*, from *שִׁמְיָם*, as you can see with your eyes. But if it is *Kabbalah*, we should accept it.

Section קנז

וּבִי לִבָּן כְּמִה. גִּאֲזוּ יִשְׂרָאֵל הָיִט לֵיָא בְּבֶת וּזְפָג
זֶלֶק הָיִין יַעֲם תִּבָּן יָמִין

It stems from "And he searched, and began at the oldest, etc." (Genesis 44:12). And this is the language of *שִׁית*:

"And he searched, etc.". Say this on flocks, and they will succeed by the name וּבִי, etc. And it also stems by the way of the recalled name with the letter *א* that begins as *אֵל*, etc. – see there. And I do not understand the addition of *ב* or *ת* from *תִּבָּן* (A.b.A. said that *אֵל* should be written *אֵלֵל*, and it is in sign קֵעוּז. And it is not really the same, but he arranged the name in three rows to understand it easily. And it is from above downward and inverted. And *יָמִין* is with the letter *ת* from the *ת* of *אֲמֵתוּזָת* and *בְּנִימִין* [Benjamin]. And with this, the addition will be understood. And study well [and the name as it was in the writing of the word גִּאֲזוּ was written as גִּאֲזוּן]. And the letter *י* is from גִּאֲזוּן, a writer's error).

Section קנח

וְתִימָ עֲאָבוּ וְדָרַס יִהוּדָה. עֲזוּזִלָּב פֶּרְזוּ יִמּוּי
וּפִיָא קֶכֶר רֵאָא יִהוּדָה. אֲזָלוּ רִגְזוּזוּ וּוּם
נִזְעִסְרָד לִפְאִיָלָם זַעֲשׂוּאָן וּשְׁפַע וְאִזְזָה־טָ
וּקְזָה לְזִאקִידָה. פֶּעֲקוּדָן אֹבֶת עֲזָלִיבָם וּבִעֲזָלִי
בִּינָם עֲשִׁילִישִׁמָל וּבִעֲלִירָם

This is the language of Exodus: "And the Lord passed by before him, etc., keeping mercy, etc." (Exodus 34:6). Say this before the word and answer with the name וְתִימָ, etc.

Section קנט

ואול ולווז דתהת גתלת ציצי איקי

It stems from the four languages of redemption: "And I will bring you out, deliver you, redeem you, take you" (Exodus 6:6) – with the leap (*Dilug*) of two letters, as written. And give all this to the wise by this way. And I wonder about ודצלת (And I will bring out), for it lacks the letter ו, but if it is *Kabbalah* we should accept it. This is the language of Exodus: "Therefore, say to the children of Israel". It stems from the four names of redemption: "Bring you out, deliver you, redeem you, take you". Say it during trouble from "Wherefore" until "And the Egyptians shall know" with the name ואול ולווז דתהת גתלת איקי, and you will escape. Until here. It is with no doubt wrong. He begins with ו and ends with ה (i.e. he begins with ו, as he wrote that it stems from four names and ends in the order of the names as ה. And after pardoning, the meaning is not like this, but its meaning stems from the names, whatever they are, from the four languages of redemption. And in this unruly matter, the ה written should be ו). And here, it was written that this truth is undeniable.

Section קס

ומל זעע אימ תדו לות יהב דקי ווא דלנ
דיו ודי יוד אדי מדו רור שאב לו

It stems from the verse, "And this is for Judah, etc." (Deuteronomy 33:7), until "His hands shall contend him". It is all straight, and this is the language of the book of Maharam Lonzano. Three of them in it are: אדהקויה

עזאל. By adjuring the angel אדהקויה, you can free a prisoner from prison, and see a horseman with many chariots. The name ווא דלנ are triplets combined with the name אדהקויה, and the *Nikud* is as their movement.

Section קסא

ווישע לך מכוז לב שבע הכי מלאה אתן
כמשה עת שיר ריע שרן שמש ותת כל
ויןא גמר ועת תגשול ברכים משעה שבוז
עם תשאה

And this is the language of Exodus: "And every wise-hearted man among them made, etc." (Exodus 36:8) – with the name וישע, etc. It is for the success of a work at its beginning. Until here. But the name is wrong, and it should be: ווישע לך מכוז לב שבע הכי מלאה אתן כמשה עת ובשם שיר עיבו שרן שמש ותת כל ויןא גמר ועת תגשול ברכים משעה שבוז עם תשאה. Until here.

Section קסב

ולבו עאר צתו משה

It stems from "Neither shall you break a bone thereof, etc." (Exodus 12:46). Write it for the sickness of the falling in the above language. In the first line, write in the name of *Pelony* son of *Pelony*. And under it, in the second line, write this recalled name exactly. And with God's help he will be cured.

Section קסג

וְכֹה נִגָּר זְוִידָהּ הַדָּר עֲצוֹ לְעֹז יְזוּד וְעַל רָרֶת
וְהוּא זְוִי יִיר הַבָּא וְעַתְּ הַדָּי רַמָּה וְכֹה זְוִידָהּ

It stems from the verse, "And the spirit of the Lord shall rest upon him, etc." (Isaiah 11:2). And its power in prayer is for opening the heart and for recalling, as it is interpreted in the book of *Kabbalah Ma'asit* (practical *Kabbalah*). And the one sustaining it as it is with prayer will not lose because of the above name (see in letter י, sign עֲצוֹ, section י).

Section קסד

וְכַע אֵאוּלֵלְצָא וְהַאֲבוּכָאוּ

It stems from the acronyms of "And all your servants shall come down, etc." (Exodus 11:8). And its power is for the one having trouble delivering the child. Write it on clay and place it upon her stomach (see ahead in signs קסז and קע).

Section קסה

וְהִדָּה אֶהְדוּ

This name stems from the verse, "And should I have kept silence? You had thought that I was altogether such one as yourself" (Psalm 50:21). Sometimes it is straight and

sometimes it is inverted. And it is in the *Yichudim* (unions) to remove an evil spirit.

Section קסו

וְלֵשׁ יִיב שְׁכַב לְוֵשׁ זְוִרֶר אֶזְזֹר לְצֵל יִתֵּר
וְשׁוֹ אֲבָט לְעֵה יִפֹּר שְׁעָא עֲבֹל מִינֵּה לְבָמָא
אֲבָר כִּיפ לְרָא אֶדָּא מִנָּה רִוֵּל הִיָּה
בְּשִׁכְמוֹ"ו

It stems from the verse, "And Elisha sent a messenger unto him, saying: Go and wash, etc." (2 kings 5:10). It is combined with "Heal her now, O God, I beseech You" (Numbers 12:13), at the end. And its power is for healing a man from leprosy, and this is its use: One should fast and pray for twenty-four days; and for seven more days he should recall this name in the ear of the purifying person. And say this from yourself: "רַפָּאֵל, the angel in charge of all kind of cures, and you זְוִנְאֵל וְזִסְדִּיֵּאל רוֹזְמִיֵּאל וְזַבְשִׁיֵּאל, who are in charge of all kinds of disease and sickness, and on all kind of harm and obstacle with this holy name וְלֵשׁ, etc., until בְּשִׁכְמוֹ, heal him completely and give him cure for his illness, as you cured Miriam for Moshe our Rabbi of blessed memory, and Naaman for Elisha; and he will be purified from his leprosy and his flesh will return to be as the flesh of a young lad – blessed are You God, the Healer of all flesh and the Maker of wonders; Amen, Selah, Amen, Selah, Amen, Selah, Amen, Netzach, Selah, Amen, Amen, Amen, Selah, Selah, Selah".

Section קסז

וּדְרִיּוֹ לֵךְ כִּי דָבַעַ הָלֵא יִלֵּא וּוְזוֹתֶיהֶן
יִלְרַמְאֵל אֵין דַּתָּא לְכוּ מִעַד רַעִיָּא כִּילְגָרֵב
יִרְזָאוּ נָךְ אֲצָא אֲצָיו

It stems from the verse, "And all these servants shall come down, etc." (Exodus 11:8). Each word is inverted, and its power is for the one imprisoned in jail. And he should say this and also write it as a *Kamea*: "May it please You, Lord *Elohim Tzvaot, Abba* (Father) and *Aima* (Mother), that you take out from closure my *Nefesh* and the *Nefesh* of all those carrying this *Kamea* upon them, by them, the holy and pure names that stem from the verse, 'And all these servants, etc.', and with the name *יהודה* *עבדות עדי* and the name *מיטטרון*, the Minister of Interior; that you lower and calm the heart of the minister of the state called *Pelony* son of *Pelony* and invert his heart for the will of *Pelony* son of *Pelony*, so that he will do his will, take him out, and not harm his body or possession; *Amen, Amen, Amen, Netzach, Netzach, Netzach, Selah, Selah, Selah*". From *Sefer* כ"י.

Section קסח

וְאֵכ לֵא וְלֵא

It stems from the acronyms of "And she said: If it be so, wherefore, etc." (Genesis 25:22). And its power is for the one having trouble delivering the child. Write these names on a deer's parchment and place it upon her stomach. And she will give birth, with God's help.

Section קסט

וְיִלְעָבֶפּ רִזָּן עָרִי תַעֲוֹ נָקֵב עֲלֵצָא מִעַר נָקֵעַ
תְּמֹכ דְּוִשׁ בִּיל קֵצָא בְּאִי רְבִידָא

It stems from "The leprosy therefore of Naaman shall cleave unto you, etc." (2 Kings 5:27).

Section קע

וּמֵא יַעֲשֵׂה רַדָּךְ דְּלֵב וְכֵר כּוֹגַ לְהֵל עֵתִי
בְּאֵךְ דָּאוּ יַעֲשֵׂה כְרוֹז אֲמֹר לֵא דְלֵךְ אֵין לֵלֵא
יֵין וּוֵא דְוִזְשֵׁת

It stems from the verse, "And all these servants shall come down, etc." (Exodus 11:8), until the word "I will go out" from the verse. And its power is for the one having trouble delivering the child. Whisper this verse into her ear, until "I will go out". And after that, say these names: "וּמֵא, etc., may it please You, God, *Abba* (Father) and *Aima* (Mother), to act for the purity and holiness of these holy names, so that this woman *Pelonit* daughter of *Pelonit* that sits in crisis will give birth calmly and with ease of a living seed – holy be *Shabbat* – for life and peace with no grief; *Amen*". See above in signs קסד and קסז.

Section קעא

והוה יד יד ודו זוי זוי זוי אהיה אשר
 אהיה יד יהואה אה מיכאל ער הגדול
 רפאל אמון אל אמון

Moshe our Rabbi was using this *Kamea*. Write it on a good paper while fasting and place it upon your arm, or your head.

Section קעב

ומזובי בימנוז זומנבי וזוט באו ויא ומוז וז

To find grace and mercy, write these names and hang them upon your right hand (A.b.A. thinks that the **א** stems from the acronyms of "And Noah found grace, etc." [Genesis 6:8]. And the rest is also from this stem, but they are wrong, and the thing has to be settled. And see in signs (ו) מוז קבל קכר קכד).

Section קעג

ושיאוולע

This name stems from the acronyms of "And God Almighty bless you, etc." (Genesis 28:3). And for its actions, see in letter **ע**, sign **כז**.

Section קעד

ויאמר יהוה אל משה קוז כל סמים נטף
 ושזלת וזלבה סמים ולבנה זכה בד
 בבד יהיה "י" יהיה בבד בד זכה ולבנה
 סמים וזלבה ושזלת נטף סמים כל קוז
 משה אל יהוה ויאמר "ר" רמאיו יהיה לא
 השם זק כל מימס פטל תלזשו הגבלון
 מימס הגבלון הכן רב רבב יהיה "ה" יהיה
 רבב רב הכן הגבלון מימס "ו" הגבלון
 תלזשו פטל מימס כל זק השם לא יהיה
 רמאיו

The *Nikud* is from "Sweet spices, stacte, and onycha, and galbanum" (Exodus 30:34), and returning again. [See above in letter **ה**, sign **כ**, section **א**, and further see the matter of incense in letter **י**, sign **פג**.] All these are in *Gematria* עייב – twelve combinations of **הויה** illuminating for the twelve zodiacal signs.

Section קעה

ואה נזכ (הזכ) האא פוא רעה ודו

It stems from the verse, "And God remembered Noah" (Genesis 8:1). There is a version in which the word **זכ** is missing, and it is not accurate. For its action, see in letter **ע**, sign **כז**.

Section קעו

וַיִּהְיֶה אֱלֹהֵימָרְעָה

Another version is וַיִּהְיֶה אֱלֹהֵימָרְעָה, and another version וַיִּהְיֶה אֱלֹהֵימָרְעָה. It is a source of light looking down, and it is a very pure light. And because of its great merit, it burns all the acting angels without words and those emerging from the way of belief. This source of light is the source of light that overlaps the group of *Seraphim*, and all are considered by it to be small directions for its brightness and splendor. From *Brit Menucha*, the third *Nikud*.

Section קעז

וְנִמְסָה קִוְיָתוֹ דְּכָרְבָב צִפּוּז אֱלֹהֵי וְדִּיבְתוֹ
הַלְלִיק בְּדִיבְתוֹ

This name stems from the verse, "Yes, he loved cursing, etc." (Psalm 109:17). It is with a returning light.

Section קעח

וְכֵת

It stems from the verse, "You are the God that does wonders" (Psalm 77:15) – from the word 'wonder' in *ATh-BaSh*. And its *Nikud* is from עֵשֶׂה, and the acronym of the verse is in *Gematria* קְנוֹ (his nest). And aim at the continuation of the three *Havayot* דָּבָר that are in the element of דָּא. And they are the secret of the three *Chasadim* (mercies) that are uncovered, which are the

name of the illuminating and sweetening three *Gevurot* (severities) – which are also there. And you need to aim at this continuity, for the light is first drawn to לָאָה hinted at in the word דָּאָל. And after that, it is drawn to the element of דָּא, which is called 'wonder' and is hinted at in the verse itself.

Section קעט

וּבְאַרְנָבִי וְזִאסְבָּדָר בְּאִישֵׁי תַּתְּכֻזָּה
אֱהִיכֹל קְבִדֵּי שְׂרָכָתָה

This name stems from the verse, "But as for me, in the abundance of Your kindness" (Psalm 5:8). And it is divided into five parts against the five days of the week. And within each day, two words are combined – for example, Sunday is וְאִי בָרָב combined. And as well for each day, each word has three changes in the alphabet from which the names such as those in the table stem. And the original name is for aiming at it in all the prayers. And the rest of the names for each prayer is in the exchange (*Chiluf*): After *Shaharit* [morning prayer] it is in *ATh-BaSh*, after *Mincha* in *Aik Becher*, after *Aravit* in *Achas Beta*. And it is by these ways all the days. And the *Nikud* should be for one as the root of his *Neshama* in one of the nine known ways of the *Nikud*. And this name is excellent for purifying, correcting and sanctifying the *Neshama*. From *Shaar Rohak*.

And these are the exchanges (*Chilufim*)

Day	Two words Combined	Shaharit	Mincha	Aravit
		א"ת ב"ש	א"ק בכ"ר	אז"ס בט"ע
1	ובארנבי	פתלמיש	סיקסבר	מוזשטוט
2	וזאבדאך	סוקרתש	פמריכו	סאבצוט
3	באשתתכונת	שמאלתבאספ	קדדוגרפס	טפוצותוסמל
4	אדליכל	תכלמ	ישלרש	זקלפזק
5	פברזשקאך	דקלשמתאל	אמלכקבד	זקלפזקבטוט

Section קפ

ומאיזה להלה עש' והאמומאיה קמלה
להלה עש' כתבאלת ולתב יכוש' אדהארך

The first one stems from the verse, "And the people cried unto Moshe, etc." (Numbers 11:2), and furthermore from the acronyms and word endings. And the second one is from the acronyms and word endings of "When you walk through the fire" (Isaiah 43:2). And its power is for fever. Write and hang it upon him.

Section קפא

ואש' עסר מרזובת וזש'ר מסב*ך תאש'
מש'ר וזבר שתא

It stems from the verse, "And the name of the daughter of Asher was Serah" (Numbers 26:46). The first and third are in *Tzeruf*, and the middle is with a leap (*Dilug*). Its power is for grace. And say this three times before robbers (A.b.A. said: In another book, I found a star written upon the name

etc. And this is its tongue: It is a good means also to be saved from robbers along the way. And within it, it was written: Its power is for grace. Say it three times with the verse. Until here). A.b.A. said: In *Sefer* כי, I found a *Kabbalah* written by the Ramban: To be saved from robbers along the way, recall these names, וזש'ר מסבר. Until here.

Section קפב

ושי

For sleep, take a horn of a deer – for a male from a male [deer], and for a female from a female [deer]. And write this name on it and place it under the head of the sick without him knowing (A.b.A. said: It stems from the acronyms of "You shall lie down, and your sleep shall be sweet" [Proverb 3:24]).

Section קפג

וכע הכש' ינע ומ

It stems from the acronyms of "And all the people of the earth shall see, etc." (Deuteronomy 28:10). And its power and action are recalled in letter ע, sign י.

Section קפד

וְנִזְחַשׁ בּוֹגֵד בְּמֵא יִצְּלוּ לוֹגֵד צֵב מִמֶּנָּה.

For the woman whose sons died when they were little, write these names on four parchments and bury them in the four angles of the house. And do this before she enters the ninth month of her pregnancy.

Section קפה

וּבֹא הַנֶּעַ עֹב וְתֵב וִיתְמַדְמֵה.

To tie a man or a woman so that they will not marry, take a paper that is painted with saffron and draw with your hands the shape of a woman on the last Wednesday of the month at four o'clock. And write on your right hand this, **וּבֹא**, on your left hand **הַנֶּעַ**, on your right leg **עֹב**, and on your left leg **וְתֵב**. And on the middle of the body at the place of the navel, [write] **וִיתְמַדְמֵה** with a chain. And tie the shape with the hair of the woman or with the thread that is used to tie their hair. And make it as a *Kamea*, and put it in a black cloth of silk. And after that, place it inside a deer's horn and bury it inside a forgotten tomb. And say: "I adjure you, the owner of this tomb, that you do not give *Pelony* son of *Pelony* to a man [I think it should be in engagement] or to a woman; and he or she should lodge by you until I will take this from here. 'Than that I should give her to another man' (Genesis 29:19)".

Ended and completed is the letter *Vav* of the book 'Roots of the Names' – Glory be to God, Creator of the world.

In typeset, Letter *Zain* (ז)

Section א

זְדִלְ רִרְהִי זְדִלְ רִרְהִי

This name stems from the verse, "Remember the word unto Your servant" (Psalm 119:49). The first name is an acronym, and its *Nikud* is with the *Nikud* of the words. The second name is the word endings, and its *Nikud* is as its friend. After that, the acronyms and the word endings are combined together, having the *Nikud* as the first name. And its power is to hold the power of remembrance. And you should aim at it while you say, "We must praise". And then, you should aim at the name **אֶלְהֵי אֲדֹרָה** like this: **פִּי הִי יוֹד וְאִי אֶלְהֵי וְאִי הִי יוֹד**.

Section ב

זְדִרְיָאֵל

In the writings of the Arizal, he is the angel in charge of the column of sapphire stone in the temple and the like in the very heaven. And the Neshama ascends by it. From *Sefer Olam Ha-Bria* (Book of the World of Creation).

Section ג

זְהִירֵאל

When one wears the robe, he will aim at God – blessed be He – and זְהִירֵאל.

Section ד

זְכִירֵאל

It is in charge on the secret of remembrance. Ibid.

Section ה

זִצְתִּי

It stems from the name זְהִירֵאל in *ATh-BaSh*. This name is in *Gematria* אבג יתן with the *Kollel*. And aim with it by the name אבג יתן, and the *Dinim* (judgments) will be shattered and destroyed. See in letter ז, sign ז, with the name that stems from the verse, "The Lord has sworn, and will not repent" (Psalm 110:4).

Section ו

זְכִירֵאל זְכִירֵאל זְכִירֵאל זְכִירֵאל
זְכִירֵאל זְכִירֵאל זְכִירֵאל זְכִירֵאל

This name stems from זְהִירֵאל (in the beginning) until the ז of זְכִירֵאל (and void) with the exchange (*Chiluf*) in

ATh-BaSh like this: זְכִירֵאל, etc. (see above in letter ז, sign ז). And it is one of the twenty-two alphabets recalled in *Sefer Ha-Plia*. And the *Nikud* of the recalled name is the *Nikud* of זְהִירֵאל, and the name ruling and sustaining the recalled name is the name זְהִירֵאל (and handsome). And it is the third name from the name זְהִירֵאל recalled in letter ז, sign ז.

Section ז

זְהִירֵאל

Its power is great. It spreads from the secret of *Keter* to the crownlets, from the crownlets to the letters, from the letters to the vowel points, and from there to one's mind. And it is useful for remembrance. When you forget something, ponder upon the recalled name and you will immediately recall it. It has twenty-one crownlets, as the sum of זְהִירֵאל, and it is the *Gematria* for זְהִירֵאל. From the writings of the Rabbi of blessed memory.

Section ח

וְגִזְזֵאל וְזַכְמִיאל וְאַשְׁדָּאֵשׁ צוּרְתָק
 לְיִצְוֹר וְכָרִיאל אֲוִרִיאל רַפְאֵל גְּבִרִיאל
 מִיכָאֵל נֹרִיאל יוֹפִיאל תַּעֲפִימִים יִיִי
 תְּנִיבְטָא מִבִּמְבוּעַצָּא לְפָלְעֵלִי מִרְטָאֵל
 פֶּלְבִנְבָּא אֶדְדִּי

וְגִזְזֵאל is with the count of the twenty-one crownlets in which each crownlet is six. It equals רכז (concentration), the sum of וְכָר (recalling), for the recalling is from its side. וְזַכְמִיאל – this is the name of the angel, for all kinds of *Chochma* are in his hands. וְאַשְׁדָּאֵשׁ stems from the acronyms of “Naphtali is a hind let loose, etc.” (Genesis 49:21). צוּרְתָק stems from the head of these verses, “Righteous are You, O Lord, etc.” (Psalm 119:137), “The Lord also will be a high tower, etc.” (Psalm 10:9), “The beginning of wisdom, etc.” (Psalm 111:10), “O consider and see, etc.” (Psalm 34:9), “The Lord is close unto all them that call upon Him, etc.” (Psalm 145:18). צוּרְתָק stems also from the recalled verse, but the ט is changed with a ת, and stems from the verse, “Let my lips utter praise, etc.” (Psalm 119:171). לְיִצְוֹר is called like this because he reveals a secret from the *Torah*. אֲוִרִיאל is from the word endings, and it is קן (nest) [אֲוִרִיאל is the acronym of five angels: אֲוִרִיאל רַפְאֵל גְּבִרִיאל מִיכָאֵל נֹרִיאל; and the word endings of the five angels equal קן], which is named after the nest of a bird to hint that they are under the wings of the *Schekina*. And from there, the abundance emerges to all the receivers. יוֹפִיאל is named like this because he is the beauty of the *Torah*. תַּעֲפִימִים – these names stem from the acronyms of six verses: “The law of

the Lord is perfect, etc.” (Psalm 18:7), “The testimony of the Lord, etc.” (ibid.), “The precepts of the Lord, etc.” (ibid.), “The commandment of the Lord, etc.” (ibid.), “The fear of the Lord, etc.” (ibid.), “The ordinances of the Lord, etc.” (ibid.). (A.b.A. said: And the four names that are after etc.) (ibid.). are the completion of the acronyms of the name תַּעֲפִימִים (etc., stem from the recalled verses). מִרְטָאֵל פֶּלְבִנְבָּא, etc., stem from the acronyms of “O how abundant is Your goodness, etc.” (Psalm 31:20). אֶדְדִּי stems from the verse, “I am the Lord your God” (Exodus 20:2), and from the verse, “The sea to go back by a strong east wind” (Exodus 14:21). And see in letter א (sign רוז). And the *Nikud* is from the verse. Its power is for recalling. On the eve of *Shavuot* after midnight, the cake will be kneaded by a girl who did not yet have her menstruation. And if that is not possible, a purified man will knead it with wine, milk, oil, and honey, with which the *Torah* was ruled. And after you bake the cake properly, write on it the recalled names. And after that, say with the lad three letters from the alphabet of תַּדְמוּיָא אֶפִי [a nickname of this verse] (Psalm 119): The letter א, the letter וז, and the letter ב – three times the twenty-four recalled verses. And [say] the verses, “Open You my eyes, etc.”, “The book of the law shall not depart, etc.” (Joshua 1:8). And here are twenty-six verses as the sum of the name דְּוִיד (and aim at דְּוִיד with this drawing: קוּדוּד). And the vowel points will be forty-six. As a hint, this דְּוִיד is in *Tiferet*, and it is forty-six with the *Kollel*. And before writing, one will adjure the angel of day and the angel of the star. And the star itself is לִיזֹז, as known. And also, before the writing one should dip the pen in his own saliva and say: “I hereby dip you in my saliva; may it please You, our Father in heaven, that it will think as if it was dipped in the river of *Dinor*; and by the power of this

dip, sickness will not draw near your tent to defile you". And when one will dip the pen in ink, he will say: "May it please You that this ink get enlightenment and abundance from the ink before the throne of Your honor, which is the black fire; and that same holiness will dwell unto this writing, so that I will succeed in my action". After that, he should say *Ana Becoach* [the priestly blessing], etc. And the lad will eat the cake on the *Musaf* (supplement) of the first day of *Shavuot* at his place of honor, and he will eat it all so that nothing remains of it. And while he is eating, the writer will say: "May it please You, *Abba* (Father) and *Aima* (mother), the God of Abraham, Yitzchak, and the God of Yaakov, to give *Chochma* and *Bina* unto this lad so that he will understand and grow wise in the holy and pure *Torah*, and that this hour be wanted before You as that time when You descended unto Mount Sinai and announced to Your people the words of Your holiness; and all the *Middot* will greatly abound now in this lad, for he is not doing it for his honor but to study and publish Your *Torah* all over; and He will compel the angels whose names were written on this cake to give abundance in the stomach of the lad, so that he will understand and grow wise in each thing, little or big; and his two kidneys will spout with *Chochma* as two fountains, for You are the Lord the Living God and the King of the world, and in Your hands is the power and the *Gevura*, Who is a God in the heavens and earth that can do what You did and have a *Gevura* like You; may these words, I beseeched before You, draw near unto You and move each prosecutor so that he will not prosecute, cancel this action that I have done, and forgive me, and hear my prayer at this time and season; You hear the prayer of Your people Israel with mercy, 'And let the graciousness of the Lord, etc.'". Say the recalled verse seven times and aim at **נועם** (Noam), at the

graciousness of *Bina* that descends to cancel the prosecutors. And also, aim at the verse, "For He will give His angels charge, etc." (Psalm 91:11) – at the names of the angels that were written on the cake. And they will keep His *Torah* so that nothing will be forgotten, and it will be inexhaustible. Tested by the Arizal.

Section ט

יְבִי

It stems from the verse, "He has made a memorial for His wonderful works" (Psalm 111:4). And it stems from the word **עֲשֵׂה** (doing) in *ATh-BaSh*. This name is **אדני** with the thirty-four letters of filling – a total of ninety-nine with the *Kollel* of one hundred blessings. Its secret is in the *Yichudim* (unions).

Section י

Subsection א

יְרֵז וְזִכּוֹן

It stems from **עֲשֵׂה אֱלֹהִים** in the alphabets. And so, **עֲשֵׂה** is in *Gematria* **ת** (400), and this name with its *Nikud* is **תיא** (411). And the secret of the remaining **יא** is known, and its power is for the tied one. Write the recalled name three times on his hand, and he will not speak until he will use it. See in letter **א**, sign **קפא**, section **ב**.

Subsection ב

זרז זזכז

A.b.A said: In another book, I found this written that it is a *Segula* (spiritual remedy) to write it on a shaft in the length of the little finger, and from a tree that gives fruits. And be careful that it does not touch a donkey or an impure beast. And do with it a circle that is recalled by me in another place at length. And also, for the rest of the matters, the secret of the shaft is דן (*Dan*), for its calculation מט"ד (54) is the same as דן (54). Until here, from *Sefer* כי. And in another place, I found this written: Write these names on a *Kosher* parchment. Write it with wax and put it inside the space of a hazelnut stick above the place of its grasping. And when you will see haters, lean and press the stick against your heart, and do not fear. Until here. (See ahead in letter ע, sign כ, section ג.)

Section יא

זכדיה

It stems from the acronyms of the verse, "And Abraham was old, well stricken in age, and the Lord" (Genesis 24:1). The letter ז changes with ד in *Aik Becher*. And the name זכדיה is from זכור, and the *Nikud* is זכדיה.

Section יב

זכדיה

It is an angel in charge of life. From *Midrash Pinchas*.

Section יג

Subsection נ

זרזידו

It is in *Gematria* רכז (236), in *Gematria* כוז, and in *Gematria* על כף דאל (A.b.A. said: I found this in another book. And it is in *Gematria* כוז, for it has a great power, thousands and ten-thousands miles. And in this estimation, the Lord shines His honor unto the throne of honor and shows His honor for the one desiring it. And it is in *Gematria* ירכו [his thigh], for there is no sitting place above. Only while writing and sealing the rights of Israel, he is allowed to sit on one chair that is made as the eye of the throne of honor. And he puts his right thigh on his left, as is written. And זזתמיאל the minister comes and gives a footstool for his legs – a stool from a red fire called זזתמיאל. And in *Gematria*, it is זזתמיאל. And in *Gematria*, it is על כף דאל, for after he writes the merit of Israel he puts the book on the scale of the Lord, and the Lord agrees and seals with him).

Subsection ב

וְאֵלֶיךָ

In *Gematria*, it is לֶדֶב (blade), for when he speaks a few thousands flames of fire emerge from him. And this is what was established by the Speaker, the Supreme King. His holies are לֶדֶב, and they are the letters of הֶבֶל, for they receive the breath that stems from the holy living beings. And without this, the whole world would have been burnt by their mere words. In *Gematria*, it is הַכְבוֹד (the Glory), for He gave to Rabbi Akiba the honor. And it has within it the honor of the Creator of breath, with the filling of הָדָר. In *Gematria*, it is מַלְכוּת (Kingship).

Subsection ג

וְאֵלֶיךָ

In *Gematria*, it is נָא, for רַפָּאֵל that is in charge of healing is below him. And its stems from the verse, "Heal her now, O God" (Numbers 12:13) (and A.b.A. thinks that the two angels are hinted by the stemming of the recalled verse; נָא is in *Gematria* the recalled angel, and נָא לֶדֶב is a name hinting at רַפָּאֵל). And the one adjuring it will say it in the language of the words of kindness. And it is in *Gematria* דָּלִי, for when Moshe our Rabbi of blessed memory asked for Miriam his sister, the Lord sent forth the Minister of Interior and רַפָּאֵל to heal her from her leprosy. It is in *Gematria* אֲדוֹם (red), for it is their prosecutor. When the Lord avenges them with a red clothing, the Minister of Interior goes with Him. It is in *Gematria* לְוִיָּה (escort), for it

accompanies the righteous when they pass away from the world.

Subsection ד

וְאֵלֶיךָ

(In *Sefer* בְּמִדְבָּר, it begins with a ו, and in another book it begins with וּ). It is in *Gematria* מוֹדִים, for when the nations of the world come to trial, they say unto the Lord: Who shall say that You created the world? He will answer them: Ask all the angels of the seven skies. The nations of the world will say: These are Your servants and slaves, and they will only say Your will. He will bring for them Enoch and say: Look, this was a man like you, and it is known that I took him from you, and made him a minister and a judge upon all the soldiers of above. It is in *Gematria* יָמִים (seas), for he is a living being. It is עֵסֶד (365) years as the sum of the days of the sun, as the stars that are confined. And He strikes them until seven stars emerge from it, and they illuminate as the light of the seven days. And He lights them on the pure *Menorah* (candelabrum) that is before the throne of honor (and see ahead in letter ל, sign כִּי, section ב, and in letter פ, sign יד, section ג). It is in *Gematria* הָאֵדָם כֹּאֵל, and it is the *Gematria* of כֹּאֵל.

Subsection ה

וְאֵלֶיךָ

It is in *Gematria* יָרֵךְ (thigh), for when the Lord avenges, the Minister of Interior comes to rescue us, so that we shall

trample the altars of our enemies. It is in *Gematria* ריוז (and my spirit) for when the Lord pours out His spirit upon all flesh, as it was said: "That I will pour out My spirit upon all flesh, and your sons and daughters" (Joel 3:1). Not now, since the day the Temple was destroyed, prophecy was taken away from Israel. It is in *Gematria* קודקוד, for when Moshe asked the Lord to show him His honor, He told him: "For man shall not see Me and live" (Exodus 33:20). Alternatively, after he asked the Lord, this is what He said: "And I will take away My hand and you shall see My back" (Exodus 33:23). This is מטטרון that was behind His honor and showed to Moshe the knot of the head phylacteries of the Lord. In *Gematria*, it is איה ריוז (where the spirit), for the Holy Spirit did dwell upon no man as such – for he is the one revealed to prophets and he is the angel of God. It is in *Gematria* איה מקום כבודו (where is the place of His glory), for the angels ask each other where is the place of His honor. And they do not know the place of the throne, but the Minister of Interior is carved unto the throne and stands at the right of the throne.

Section 7

זכור

The secret is סֵעַר (aid), and it is the front of וִיסִי that is recalled in letter ו, sign סֵ.

Section 10

三三三

It is the ancient of אֶלֶף in letter א, sign א. And its secret is, "Behold, the hand of the Lord" (Exodus 9:3). It is the tongue of strike – Heaven forbid!

Section 17

וְהָיָה

The letters are of **לֹא יוֹק**. And adjure with the name and with the name **בְּטָר** – one is from the name of forty-two [letters] for the angel **קַסְטִיאל**. And no sword can harm him. And see in letter **ק**, sign **כא**.

Section 17

וַיֵּץ כֹּחַ וְכֹף רִיז יְבֶקֶה בְּמֶלֶךְ וְכִי תֵאָדָה עֲשֵׂיוֹ וְרִי
לְדָא בְּשׁוּם בְּרַר יִדּוֹ לְתֵל וּוְךָ שְׁלֵיָהּ

It stems from the verse, "Remember the days of old, etc." (Deuteronomy 32:7). And its end is combined with the name יד, and its power is for recalling. When one sits and studies, he will not forget what he has read. And all are needed to be combined with the name ועיר and the name אודעיירנה, which is its source like this:

אוכדעיירדה אודעכריקה אורדעיירה אוידעבירקה
אומדעאירנה אודעליריה אותדעאיררה אועדעשעירודה
אודעשיריה אוכלעשיראה אומעשוירמה אובדעשירירה
And אוידעשירודה אונדעשיתירלה וודעשויורה אושלגזירילה

say from yourselves: "Holy angels תַּרְיָאֵל תַּרְיָאֵל (another version says זַכְרְיָאֵל לְוִיָּאֵל) with these holy names that recall for me everything that I read and what I memorize, whether if it is a *Parasha*, *Halacha*, or all the words of the *Torah* in the world; and I will add intellect unto my intellect, knowledge unto my knowledge, and *Bina* and *Chochma* unto my *Bina* and *Chochma*, Amen, *Selah*". And say this verse seven days, and aim at this when you utter the name with its source and *Nikud*. Another version is דְּרִיָּאֵל זַכְרְיָאֵל לְוִיָּאֵל – and nothing more.

Section יח

אָמַר ה' עָלַי דְּלִגְזוּ בְּכָל־רַחֲמֵי אֵתוֹ
עֲפֹמֹל רִלְסָה צִעֲפָה וִירָר הָאֱלֹהִים יִפְעֵי
הָעֲשִׂיָּה וּמִתַּלְּ דְּבִיִּי לֹכֵי קִטְמָא

It stems from the verse, "This is the thing that, etc., gather you of it, etc." (Exodus 16:16). And it has within it a lot of actions, as recalled in another place. There is another combination for this name, and it is the good one and quick to act its actions; and it is: אָמַר ה' עָלַי דְּלִגְזוּ בְּכָל־רַחֲמֵי אֵתוֹ עֲפֹמֹל רִלְסָה צִעֲפָה וִירָר הָאֱלֹהִים יִפְעֵי הָעֲשִׂיָּה וּמִתַּלְּ דְּבִיִּי לֹכֵי קִטְמָא. And in another book, I found written these names, and from them were combined the seals of the recalled elements (see above in letter א, sign קלף) in another place. Until here, from *Sefer* כִּי.

Section יט

זְבֻג אֶטְבֹּזְכָּא זְבֻג אֶדָּא

These are the previous letters ז, זג, etc., which is recalled in letter ז, sign י. And see above in sign לז. And the letter ז does not change.

Section כ

ז	ז	ז
ז	ז	ז
ק	ק	ק

ז, etc. This seal is good for the woman miscarrying fallen ones. Take a combined silver. Its weight should be an ounce (I found only this written and nothing more. And I think that he wants to say: Make a silver board that weighs one ounce, and carve on it this square; and hang it upon her. According to A.b.A.).

Section כא

זְהִרְיָאֵל

It stems from the verse, "This is the gate of the Lord, the righteous shall enter into it" (Psalm 118:20). And it is ז, an ז with the *Nikud* of *Patach* from the eight *Nikud* written in *Brit Menucha* (Covenant of Rest). And see there. And in *Sefer Emek Ha-Melech*, it is written that he is in Creation, and blanches the sins of Israel. And before blanching, his

name is **זְהַרְיָאֵל** with a **ד**, which is *Din* (judgment). And after he blanches, he is called **זְהַרְיָאֵל**, and the **ד** that are crimes are sweetened and scented.

Section כב

זִיאוֹאֵל

When you wish to punish by the name of forty-two [letters], adjure **זִיאוֹאֵל** the angel, and whoever is punished by the name **זִיאוֹאֵל**, his sons become orphans. From the book *Mayan Ha-Chochma* (Fountain of Wisdom).

Section כד

זְהַרִּירוֹן נְפִעִירִירוֹן

Another version is **יְהוֹרִירוֹן**, another version **יְהוֹדִירוֹן**, and another version **נְפִעִירִירוֹן**. These two names stem from the third source of light that comes third from the name. And it is the *Nikud* of *Kamatz*, and it is the sixth *Nikud*. And the *Kamatz* is in the likeness of the skies, and the spark of **זְהַרִּירוֹן** is the name of the skies. **נְפִעִירִירוֹן** is the name of the spark – two great and good names performing actions. From *Brit Menucha* (Covenant of Rest), the sixth *Nikud*.

Section כה

זְהַרְיָאֵל

Another version is **זְהַרְיָאֵל**, called the place of love. It performs actions that were drawn by love. From the introduction of *Brit Menucha* (Covenant of Rest).

Section כו

זְעֵלְפִיאוֹל

It is one of the fifteen powers delegated from the Glory. From *Sefer Ha-Plia*, page קיז.

Section כז

זְרוּזִיאוֹל

It is one of the fifteen powers delegated from the Glory. From *Sefer Ha-Plia*, page קיז.

Section כח

זְרְקִיאוֹל

It is the **זְרְקָא** of the angel, and the name **זְרְקִיאוֹל**. From *Sefer Ha-Plia*, page קצד.

Section כט

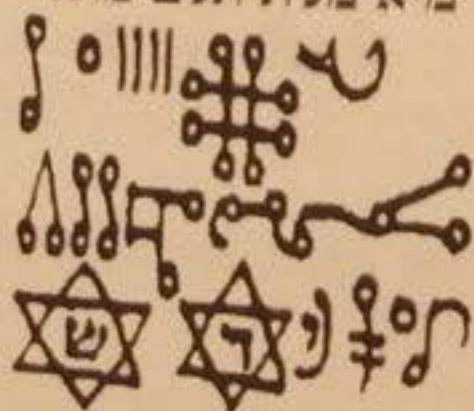
זרניאל

Another version is זרניאל. It is in charge of recalling, and he is from the camp of burning fire. And he is drawn with weak *Din* (judgment). From *Brit Menucha* (Covenant of Rest), the sixth way.

Section ל

זרפ

אלוזר אגלא זרפ זרפ זרפ זרפ
במוין אלום טינשא תסבר סברא
איפסאון
זרפ זרפ זרפ זרפ זרפ זרפ
מטטרון מטטרון מטטרון אליהו
דגביא יודך אגלא אזבוגה אל עדי
באבואב ארגמן אוריאל רפאל
גבריאל מיכאל זוריאל ימבומ
ודמכוז וממדהאי ליבובש לתמובא
מזיא מכלת תלם מתל



It represents a Wednesday, whose zodiacal signs are Gemini and Virgo. Its angel is מיכאל and its servant is כוכב. "May it please You Lord, *Abba* (Father) and *Aima* (Mother), that you fill *Pelonit* daughter of *Pelonit* with mercy by the merit of our holy fathers, that give her the seed of holies as you gave Sarah our mother and as you recalled for Rivka, Rachel, and Chana; so, for the greatness of Your *Rachamim* (mercy) and *Chasadim* (compassion), forgive and have mercy for *Pelonit* daughter of *Pelonit* and give her a good pregnancy; and do not abort the fruit of her womb; and as You heard the prayer of כג on *Yom Kippur*, by him standing before You in the house of קק, so hear, forgive her, and save her from the grief of impregnation; and give impregnation and good pregnancy, and she will give birth on time; and do not abort the fruit of her womb, and the merit of these names and seals written on this *Kamea*; protect and save her from all harm. 'Heal her now, O God', with the merit of Your holy and pure names that stem from the acronyms and word endings".

Section לא

זטבום

It stems from the word עזי in *ATh-BaSh*, and its *Nikud* is from אל אדני ראה עזי. And it is in *Gematria* אל, and its secret is in the *Yichudim* (unions).

Section לב

אֶרְוִיָּוִם

This name stems from the word **עַל עַפְעָפִי** in *ATh-BaSh* with the *Nikud* of **אֶרְ**, which is *Patach Chirik*. It is the *Nikud* of **אֵית**, and the four letters **וִוִו** are the *Nikud* of **יִצְרָתִי**, which is in the verse, "With this, etc".

Section לג

אֶבְמָאֵם

This name stems from the verse, "O Lord my God, if I have done this" (Psalm 7:4) – from the word **עָשִׂיתִי** (I have done) in *ATh-BaSh*. And the *Nikud* is from the acronyms of the verse, "This, if there be iniquity in my hands". The *Nikud* is in *Gematria* **פּוּ**, and **וּלְעָשִׂיתִי** is in *Gematria* **תָּר** **שֵׁל**. And they are **שֵׁל** (370) lights from *Arik Anpin* (Long Countenance). And its secret in the *Yichudim* is to inquire and correct the clarifications of male and female. From *Shaar Rohak*.

Section לד

אֶבּוּב

It is a minister of mill. And he further wrote in my name that it annuls procreation. At the end, it revolves unto this minister of mill, and the secret is: Write this recalling in a book and put it upon the ears". It is the acronyms of **אֶבּוּב** (fly), and this is that was said: **"שִׁמוּאֵל"**, as you sword

bereaved from women, so will your mother bereave from women". The meaning is for Amalek, for He prevented Amalek from procreating. For he cut the circumcisions and threw them upwards. See Ostropoli.

Section לה

אֶדְוָאֵל

If you wish to study a lot of *Torah*, say seventy times **אֶדְוָאֵל**. From *Sefer Poal Yeshuot*.

Section לו

אֶהֱצַלְפָּת צִצְקָרָר

These two names are those written (another book: The ones crowned) on the supreme King's *Keter*. See the actions in sign **ה**, section **כא**.

Ended and completed is the letter *Zain* of the book 'Roots of the Names' – Glory be to God, Creator of the world.

In typeset, Letter *Chet* (ח)

Section א

זוּבוּ

This name is from the seventy-two names, and it stems from the acronyms of "He has swallowed down riches, and he shall vomit them" (Job 20:15). And its power is great for taking out the *Neshamot* that fall in the shells because of the layer of seed and emission. And it is יי (16) against יי letters, between קפר and קסו [the filling of קפר and the filling of קסו have within themselves טו letters. See above in letter א, the matter of קסו] – the vessel in the front in the secret of the teeth. I will further inform you that the vowel points of this *Nikud* were not found. And זכר (bearing) is in the secret of the Name in the *Gevurot* (severities) of פר (bull) as known, for each one of them is זי. And this is the hint at the blessing of תקע, for it is פר פר, as known. "And gather us, etc." So, the letter that before was last is this name, and all is עב (72) with the *Nikud*, the sum of זרזי – His people Israel that is the end of the blessing. And understand that the second letters of this verse are יכי, whose secret is great for ascensions, as interpreted there in its place (A.b.A. said that he thinks that in the word 'together' from the four wings you will find דעת [Knowledge] in the word endings adjacent to the name זוּבוּ, for the knowledge clarifies the sparks, as known. And the letters are before the בו of the two words [from the four wings], and they are פר, to hint at the five *Gevurot* of פר that is five times זי, as recalled. And the rest of the letters is קכא. Remove יי from them against the יי

letters of קפר, and קסו remains קד. In *Gematria*, they are the middle letters of יוסף ופלטי, except from the mouths. And Boaz knows קיום את מול [the existence of yesterday], for he will pass through the crowd as he is used to, as I hinted in letter פ, sign יז. Read about this).

Section ב

זוּבוּ

In the Fruit of the Tree of Life, פו is in the blessing of *Tka Ba-Shofar* (blowing in the *Shofar*). This is its language: The left alone will aim at the name of seventy-two [letters] to bring back the sparks of *Chesed* and to urge the redemption with the עב יודין (72 Yuds). And see in *Shemen Shoshan* the meaning of the order of the standing. And this is its language. And in another place, I found four names: עסמב. It is a *Kabbalah* for us from our Rabbi and teacher Chaim Vital that, when one says the blessing of *Tka Ba-Shofar* with the word מוקבין that is in *Gematria* עסמב, by aiming at all these names all the sparks that he brought down with the shell will ascend. From *Shemen Shoshan*.

Section ג

זולפל

Its secret is קמוז. Its secret is עב כב מב יב, and it is the front of זכעכ that is recalled in letter ז, sign יד.

Section ד

זמיו סלו טו כ טיא דיב

They stem from two verses. The first one is, "The angel encamps, etc." (Psalm 34:8), and the second one is, "O consider and see, etc." (ibid.). And its power is as a *Kamea* for the crying lad with the name that stems from "A song of Ascents. I will lift up my eyes, etc." (Psalm 121:1). See in letter ט, sign לר (see below in sign ד).

Section ה

לא	יש	רר	"	זז	ומ	טו	דו
אה	יג	וב	ור	מז	לא	אז	כז
"	זוז	לס	עה	"	הט	וו	הב
מב	טו	אמז	נסו	סי	בה	יו	בה

זז, etc. It stems from two verses, "The angel encamps, etc." (Psalm 34:8), and "O consider and see, etc." (ibid.). Know that its vowel points begin from the ז and the letter ט coming at the end in the name טו. And it is easy to understand it. (Its power is for the crying lad with the name that stems from "A song of Ascents". Letter ט, sign לר.)

Section ו

זזתך

It is called the name of subsistence, and it stems from the word endings of "You open Your hand" (Psalm 145:16). And its secret is in *Sefer Ha-Kavanot* (Book of Intentions).

Section ז

זשפניאל

Another version is זשפניאל. He is from the *Chashmalim*, and he is in charge of mixing the intellect and invert the hearts of human beings. From *Brit Menucha*, the sixth way.

Section ח

Subsection נ

זזכב

It is in *Gematria* זזיים (living), for he writes the book of life. And he is in charge of the *Torah*, which is the Tree of Life. It is in *Gematria*, מזל טובו (how great is his goodness)" (Zechariah 9:17) – your tents, O Yaakov. And he is the minister of the *Torah*, and the Lord loves the gates mentioned in the *Halacha* more than all the synagogues, as it was said: "The Lord loves the gates of Zion, etc.", "The Lord loves the gates, etc". It is in *Gematria* אבינר, for the wise man does not answer before he hears, but he is silent until he understands the words of

his friend. As it was said, the wise will cling his lips together, and the fool will open his mouth wide (And I, A.b.A., say by the way of purity that the wise will cling his lips for the law, and the fool will open his mouth wide without a law). But the wise men are silent. It is in *Gematria* **הנביא** (the prophet), for all the prophets were wise in secrets but gullible in knowledge. And after the Temple was destroyed, prophecy was given to fools – not to an actual fool that tears his cloths, sleeps in the cemetery, and goes out alone at night, but to a gullible that is easily tempted, for **פתי** (gullible) is in *Gematria* **תמים** (innocent).

Subsection 2

זוסידי

It is in *Gematria* **בכסא** (in the throne), for he is carved above unto the throne of honor. It is in *Gematria* **מגדול** (from greatness), for when the throne will be whole, the Minister of Interior will come and set up the throne to be firm. And he will set it upon the holy living beings. But now, only three can stand the chair. It is in *Gematria* **הלחם** (the bread), for it is the jar of the Man filled by Aharon and concealed by Yirmiah the priest. And it was taken by the Minister of Interior, the High Priest, and it is for keeping in the Temple above. And the tablets are also kept in his hands until the king Messiah will come – soon in our days, Amen. It is in *Gematria* **המבול** (the flood), for the hail fell on Egypt and stopped because of the prayer of Moshe, as it was written: "Ceased, etc., and the rain was not poured upon the earth". But it is kept to be poured on Gog and Magog and his crowd, as it was said: "Upon the wicked, He will cause to rain coals" (Psalm 11:6).

Subsection 1

זוסידי

(Another version is **זוסידי**.) It is in *Gematria* **על טוב**, for he rewards grace to the creatures (A.b.A. thinks that it is in *Gematria* **זוסדים** with the *Kolleh*). For he feeds the whole world, and this is why we begin with the blessing of food – "Feed the world". He sends his angel to maintain the world, for he is kind. It is in *Gematria* **על זיו**, for he is above the throne of honor, and there is no minister in the skies that enjoys the brightness of the *Shechina* like him. And he gives the righteous enjoyment from the brightness of the *Shechina*. It is in *Gematria* **ועל אגוז**, for he teaches the infant in the womb of his mother that he is folded and placed as a nut. And he lights a candle upon his head. It is in *Gematria* **טוב יופ**, for Enoch was righteous and received his kindness. And he became an angel looking at the beauty of the throne of honor.

Section 7

זוסידי

It is in *Gematria* **קנא** (he is jealous), to inform you that he is vengeful, avenging, and vindictive against the wicked as the snake. And as the Lord, it is **קנא**, as it was said: "For the Lord your God is a devouring fire, a jealous God" (Deuteronomy 4:24). It is in *Gematria* **מקטב**, for a man seeing a deadly disease will recall this name and nothing will harm him. It is in *Gematria* **העולם** (the world), and

also **עלמיה**, for he carries the whole world. And he leans upon the Lord. It is in *Gematria* **קוביה** (floor), for the eminence is **כזו** thousand and ten thousand miles. It is in *Gematria* **ודג**, for he silences the living beings so that they will not be chained until they pray. Therefore, the seniors finish *Kriat Shma* at the crack of dawn, so that they do not keep the angels from their singing.

Section ה

וועפעציאל

(Another version is **וועפעציאל**, and in *Gematria* it is **דווקר** (investigator), for he investigates the deeds of Israel and writes their merits. And there is no sitting place for the servants of the skies. Only he is allowed to sit during that time, as said in the chapter **אין דורעין**. It is in *Gematria* **העל הבורא** (upon the Creator), for he is a judge in the skies by the Creator. It is in *Gematria* **אמיונה** (faith) with a filling like this: **אלף בים וי** **גן דה**.

Subsection ו

זגויד

A.b.A. thinks that it is in *Gematria* **טוב יד** (the Lord it good) – the *Gematria* for **לב** (heart).

Subsection ז

זיטון

A.b.A. thinks that it is the *Gematria* for **הה אל**, for he is named after his Rabbi – the *Gematria* for **פג** (premature).

Section ט

זכזכב

It stems from the acronyms of "Searching all the inward parts" (Proverb 20:27). And its power is for an exceeding love and affection between a man and his wife. From the book *Maayan Ha-Chochma* (Fountain of Wisdom).

Section י

זגדג

It is **זזי** (alive), for He is the source of life. And He is called **אל זזי** (Living God). And it is the back of **טדהד**, which is recalled in letter **ט**, sign **י**.

Section יא

זגדג איגזזלד זגדגאוב

These are the letters that precede **טדהד אכדטמה** **טדהדאוג**, which is recalled in letter **ט**, sign **י**. And *Alef* is not changed.

Section יב

זוזו שטם לכס יתפ פוד. שרי זתר מטו אכז
תפס שוק נבל ילג משט

This name is the name of forty-two [letters] with the exchange (*Chiluf*) of the alphabet like this: אִוּוּ בִּוּוּ גִוּוּ, etc. (see above in letter א, sign רו, section זז). And their *Nikud* is of "In the beginning God created, etc.", until the second letter of וּבְדִי (and void). And the name ruling and sustaining it is the name וְנִאִי, the third name from יִאִי that is recalled in letter י, sign זז.

Section יג

זלכתי זלכטרע תקטיער קתקדטי
עטלנדע טלנעתי עיערדוז

This name stems from "At the beginning", until the ב of וּבְדִי (and void), with the exchange (*Chiluf*) of the alphabet like this: אִוּוּ בִּוּוּ גִוּוּ, etc. (see above in letter א, sign רו, section זז). For he is one of the twenty-two alphabets recalled in *Sefer Ha-Plia*. And its *Nikud* is the *Nikud* of בְּרֵאשִׁית (in the beginning). And the name ruling and sustaining it is וְנִאִי, and it is the third name from the name יִאִי recalled in the letter י, sign זז. From *Sefer Ha-Plia*.

Section יד

זבו ציוז כוזו עתוז וזע כלב וכל

The first one stems from the acronyms of "Butter of cows, etc." (Deuteronomy 32:14) (I did not understand the missing part in the middle that I found. And I, A.b.A. found it complete in another book, and it is זבו צעוז כוב ביל (זכוז ועתוז). And the second one is from the acronyms of "And there will be goats' milk enough, etc." (Proverbs 27:27). And for its power, write it for the one having breast ache and scarcity of milk in them. Write on them these names and it will be useful (A.b.A. said: In another book, it says that you should write these names and hang it upon her. And it will be useful, with God's help).

Section טו

זזבר

It stems from the word לְזוּרְבָה (to her sword). And its power is to turn the sea into a dry land. Write this name like this on a new clay and throw it into the sea.



Section טז

זלוביאל

In *Sefer* כי, it is written that its secret is from the point of the dreamer. And it is said that he influences and delegates abundance of nobility until he reaches with the desire of the will the ministers that are in charge of dreams. And they wake up to inform the right answer for those asking as is the power of the asking one. Until here.

Section יז

זנניאל זסדיאל יופיאל

For grace and love, write on a Friday on a deer's parchment these pure names, זנניאל זסדיאל יופיאל, "And Noach found grace in the eyes", three times. It is lofty.

Section יח

זנוך

And all the days of Enoch were three-hundred-sixty-five, meaning that the number of Enoch is also the number of the two above names – i.e. the righteous walking in the above examination. For sixty-five years the lordship of the Creator continues in the world, whose number is סד (65). And three-hundred years, He continues the abundance from the first three ones.

Section יט

זנוך

זנוך are the letters זון of מזנון. He is the last and inferior step, for he sweetens the temple of brightness. זון (grace) is in *Gematria* נגד (Noga, shining), and this is זנוך (Enoch), a grace sweetened by כו. From *Or La-Shamaim* (Light of Heaven).

Section כ

זוק זק זרשי צום בום

For the one having trouble delivering the child, write these names on a new vessel of clay, and place it upon her navel. And immediately, after the emergence of the newborn, remove it from her lest the children of her guts exit from her.

Section כא

זגר דריטבא שרטיטא

The one wishing to recall his studies should write with the nail of the thumb of his left hand these names on the first of the month, and graze with his tongue. In another book, I found that he should write and graze in each first of the month. And this is what was written: דד טבא שר טיטיטא.

Section כב

ו	ז	ח
ט	י	כ
ל	מ	נ

This seal stems from א until ט, and its power is if you write it in the order of the alphabet. It is for the one imprisoned in jail, and he will immediately be released. And see in letter י, sign קנב.

Section כג

זורון

The power of this name is for pregnancy. Write this name on a deer's parchment and wipe it out with clear waters. And give her to drink, and with God's help she will be impregnated.

Section כד

זרותה. רותה. ותה. תה. ה.

For fever, write these names on a new bowl and wipe with water. And put in it two threads of sapphire, mix it well, and drink it.

Section כה

זפניאל

It is a *Segula* (spiritual remedy) for the lad, so that he will grow wise. Write this name on the right breast of the woman before the son sucks, and he will become very wise.

Section כו

זפניאל

Etc. To see the demon so that he does his will, he should fast for one day with one woman. And at night, both will sit in one house free from people. And at midnight, throw the bread that the woman wishes to eat to the floor, and it will be on a Wednesday's night. And after that, the woman will take a small onyx (in another place, it is written מילא [shovel]). And burn incense in the house, and during the burning say: "I hereby adjure עיבודרעי, the king of demons, by the name אהיה אשר אהיה, by the name זפניאל, and by the name סנדלפון, the great *Seraphim*, that you send me now one of your slaves that serve you, so that he will come to me now and with the name דאיה" (in another place, I found that he should say: "By the name סיטו סטר סיטו". Another version says: "סיטו סיטו יל", by the name אולא, and by the name of the God Lord of Israel"). And he will immediately come in the shape of a dog and do your will. This is what I found written in the book *Brit Menucha* (Covenant of Rest) at the end of the eighth way.

Section כז

זכביאל ידעיה. ידעיה מלכיהל

It is written in *Sefer* ע"ס that these names are in charge of recalling – i.e. זכביאל is the hint for *Chochma*, ידעיה are a hint for knowing the multiplications for resourcefulness. And מלכיהל is named after "By me kings reign". And it is written there in the word that the sign for this is the interpretation of the face of the living king, for recalling is from the side of light and forgetfulness is from the side of darkness. The letters of the words are as the letters of the words themselves, and it is good to write this for recalling on a parchment of a deer that was kosherly slaughtered, and with a drawing. And your heart will always be toward heaven, so that the Lord by the greatness of His grace will send you help and abundance by these names. And hang the *Kamea* upon him in a bag.

Ended and completed is the letter *Chet* of the book 'Roots of the Names' – Glory be to God, Creator of the world.

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